

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXVIII

17 January 1903

Number 3

The New Evangelism

Henry Churchill King
President-Elect of Oberlin

Why the Missionaries Loved Minister Buck of Japan

Rev. J. H. De Forest, D. D.
Of the American Board Mission in Japan

The Annie Laurie Mine. V. The Making of a Scot

Rev. D. N. Beach, D. D.

From Day to Day

Allen Chesterfield

The New Hawaii

The Daily Portion

Isaac Ogden Rankin

A new department of comment upon the Daily Bible Readings

Our Down-Town Churches

Extracts from Pastors' New Year's Letters

A Full Table of Contents Will be Found Inside

Boston

The Pilgrim Press

Chicago

Biographical

REV. P. C. HEADLEY

Mr. Headley, who died at Lexington Jan. 5, at the age of eighty-three years, retired from the active ministry many years ago, and had been for a long time an invalid at home, so that his power as a preacher and usefulness as a writer were scarcely known to the present generation. He first studied law, but after his admission to the bar yielded to "the earnest pleadings of a saintly mother" and prepared for the ministry at Auburn Seminary, graduating in 1850. His pastorates were at Adams, N. Y., and at Sandwich and Greenfield, Mass., subsequently supplying other churches without settlement. His pastorate in Greenfield at the time of the Great Awakening of 1858 was one of remarkable power and fruitfulness, not only in that church, but in all that region. Of strong religious and theological convictions, of enthusiastic temperament and fervent utterance, his speech and his preaching were "in demonstration of the Spirit and of power." It was characteristic of his faith and his humility that he should write in his last days with trembling hand the request that little mention should be made of himself, but this, "if thought best, that all my hope and peace rested in the atoning blood of Christ."

Mr. Headley wrote rapidly and well. Besides innumerable paragraphs in *The Congregationalist* and other religious papers—signed with the familiar "P. C. H."—he was the author of many popular biographies, some of which, like the lives of Josephine, Mary, Queen of Scots, Lafayette and Napoleon, and of Grant and other men of the Civil War, still remain on the lists of Boston publishers. He and his brother, J. T. Headley, were among the pioneers in giving freshness and color to the writing of biography.

Mrs. Headley, who was a daughter of Ivory H. Bartlett, a famous whaling merchant of New Bedford, died in 1888. Two sons and two daughters survive, the oldest son, Rev. I. H. B. Headley, being a post chaplain in the United States Army. A nephew, Rev. J. B. Seabury, conducted his funeral service at New Bedford, following a simple home service at Lexington. C. C. C.

REV. AUSTIN H. NORRIS

"Fell in the line of duty" was never more truly said of any soldier than of Rev. A. H. Norris, pastor of the Torrington (Ct.) Church. He was driving to Burrville to preach in the chapel there on Sunday afternoon, Jan. 4 (as was his custom), and without any warning was struck by the engine of a special train and instantly killed. At his funeral, Jan. 6, Rev. Arthur Goodenough pronounced his death nothing short of murder, and indicted the grade crossing, the lawlessness in running a train at that time and the carelessness in running at such a high rate of speed.

Mr. Norris was fifty-seven years old and was educated at Williston Seminary and Yale Divinity School, graduating from the latter in 1872. For twenty years he did splendid pioneer work in Michigan, organizing several churches and building three or four new edifices. In 1892 he came to Torrington, and there he was buried beside the first pastor of the church, Rev. Samuel J. Mills, Sr., father of Samuel J. Mills of the American Board.

Modest, unassuming he was, but a strong thinker, a noble worker, a true minister of Jesus Christ. The manliness and unselfishness of his life endeared him to all. R.

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Reserve, Re-Insurance (Inland)	104,441.84
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Reserve, Unpaid Losses (Inland)	97,043.85
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Net Surplus	6,022,603.36
Total Assets	\$14,949,520.98
Surplus as to Policy-Holders,	\$10,022,603.36

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THE CONGREGATIONALIST

and Christian World

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SUBSCRIPTIONS

The Recorder founded 1816: The Congregationalist, 1849
Published every Saturday at 14 Beacon Street, Boston.

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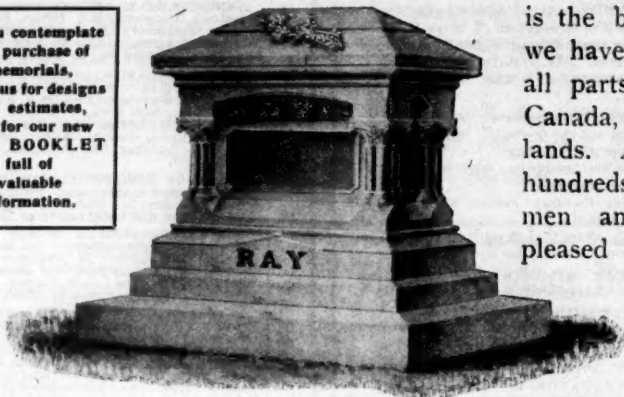
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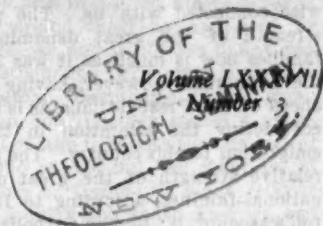
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Saturday
17 January 1903

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Event and Comment



Timely Incentives What an uplift it gives to the new year to hear or read such stirring messages of hope as pastors in different parts of the country are now giving to their flocks! Now and then, also, laymen are moved to put forth similar words looking toward more faithful endeavor. We have printed already several such New Year's greetings, and this week give generous extracts from other pastoral salutations. The deep human note which nearly all these messages strike is perhaps their leading characteristic. Every reader feels at once the element of sincerity and reality. Sent to non-resident persons, they recall the church to persons who sometimes feel themselves forgotten, or who have drifted out of sympathy with organized Christianity. Falling under the eye of worldly men and women, these letters must impress them with the fact that the Christian preacher today yearns to bring to them a message of hope and of power—the glad tidings of the grace of God in Jesus Christ our Lord.

Anent Park Street Church Park Street Church, Boston, is not to give way to a skyscraping office building without considerable protestation on the part of many. Aside from Dr. Berle's vigorous article in the *Advance* we have noticed comparatively little remonstrance in the papers on the ground that it is the duty of Park Street Church to stay where it is and offer religious ministrations to the down-town section. Indeed, so far as we can measure the sentiment among business men in Congregational circles, there seems to be general approval of Park Street's contemplated change of base. The protestation just now comes from another source and represents the ardent interest of patriotic Bostonians in preserving a historical landmark. The *Transcript* has published a number of letters, urging that a fund be raised to preserve the edifice, and in response to the appeal of Prescott F. Hall, a public-spirited young lawyer, \$100,000 in two large sums have quickly been pledged. A meeting is to be held at a Beacon Street residence this week to further the project. Edwin D. Mead is lending it his substantial aid, and it is possible that we shall see a repetition on a larger scale of the public interest which, fifteen years ago, by raising \$400,000, saved the Old South Meeting House on Washington Street. There is also talk of legislative action to acquire the property for purposes of the state or city. Mr. Mead's idea is that, if the adjoining residence on Park Street can be secured also, a kind of

Cooper's Union educational institution can be inaugurated. Boston purses open generously when the historic and patriotic note is struck in appeals for undertakings of this sort; but a million and a quarter to a million and a half of dollars seems a large sum to raise. If it is done Congregationalists ought to have their full share in the enterprise, for to no body of Christians ought the preservation of this historic edifice to be of more concern.

Dr. Herrick's Retirement The congregation of Mt. Vernon Church, Boston, were sadly surprised, last Sunday morning, when Dr. George A. Gordon, in exchange with Dr. Herrick, read a letter from him asking to be relieved from the active duties of the pastorate. The relations between pastor and people have been uninterruptedly harmonious for thirty-two years. The sole reason for Dr. Herrick's action is that, after nearly forty years of mental labor in the same direction, he finds himself compelled to an unwilling pause. His position is stated in this single sentence of his letter: "I have not the strength adequate for the work which ought to be done—which must imperatively be done, both in the parish and in the pulpit, if the influence and usefulness of the church are to be maintained." The natural and, we suppose, the probable result will be that Dr. Herrick will remain as senior pastor, and that some one will soon be chosen to carry forward the work, which perhaps has never been so encouraging as now since the removal of the church to its present site. As a preacher and pastor Dr. Herrick's long pastorate has been unsurpassed in the history of Boston Congregationalism. We expect to publish next week an appreciation by Dr. Gordon of the service of his neighbor and friend to Mt. Vernon Church, to the city and to the denomination.

The Beecher Memorial The plan of a memorial building for Henry Ward Beecher near his own Plymouth Church, Brooklyn, was hardly placed before the public by Dr. Hillis before its success was assured. The plan of the building is described on another page. It is announced that the amount required, \$100,000, has already been pledged. An enlargement of the plan is now proposed, calling for \$50,000 additional. This, we hope, will be given in small sums by those from all over the land who owe much to the great Christian minister and who would count it a privilege thus to express their sense of

the value of his service to them. Such spontaneous gifts, coming unsolicited, would be the kind of testimonial which Mr. Beecher would most appreciate. His inspiring counsels have gone out through all the world to bless the poor, the disheartened, the unfortunate, the bereaved; to sweep away superstition and clarify faith; to stimulate every reform whose ultimate aim is to increase the sense of human brotherhood; to put songs of praise into men's mouths and strength for service into their hands; to give hope for this present world and for the hereafter. To perpetuate his memory in the way proposed is natural gratitude.

A Fitting Memorial to Dr. Storrs It would be difficult to imagine a monument to the late Dr. R. S. Storrs that would gratify him more than the hospital which it is proposed to erect to his memory in Foochow, China. Last February the physician's residence there was burned and the hospital so badly injured as to be practically worthless. New buildings are to be erected at a cost of \$10,000, which sum will be raised by Dr. Storrs's former people of the Church of the Pilgrims, Brooklyn. This hospital has given about 20,000 treatments per year and is within easy reach of a million people. Its usefulness will be much enlarged by new buildings and equipment. In comparison with many tombs in Greenwood and other cemeteries, which cost a larger sum than will be spent on this memorial, which would a man choose who loved his fellowmen, the mausoleum or the hospital?

Census of American Christians H. K. Carroll, LL. D., who had charge of the United States Government census of churches in 1880, each year compiles similar statistics, which are marshaled in the columns of the *New York Christian Advocate*. Nominally the net gain of communicants in all denominations during 1902 is less than during 1901; but when due allowance is made for the peculiarities of Roman Catholic accounting, the increase, Dr. Carroll thinks, is wholesome and encouraging. In 1901 there were 146,393 clergymen, 192,855 churches and 28,285,285 communicants; in 1902, 147,113 ministers, 194,116 churches and 28,689,028 communicants. Neither the Protestant Episcopalians nor the Christian Scientists gains are as large as we had supposed they would be shown to be. The Methodist, Presbyterian, Lutheran and Disciples of Christ gains have been large during the year. Con-

gregationalists are credited with a gain of 13,330 communicants. Where Mr. Carroll gets this result we should like to know. Our own Year-Book shows no such gain. Possibly he may include under the name Congregationalist some minor body with our polity, but in no wise connected with us. The relative strength of the great denominational families now is much as it was in 1890, the Lutherans, however, having forged ahead of the Presbyterians, as is natural considering the alteration in tides of emigration to this country. The present relative strength of the great denominational families, according to Dr. Carroll's account, is: Roman Catholic, Methodist, Baptist, Lutheran, Presbyterian, Congregational, Protestant Episcopal, Reformed, Latter-day Saints, and United Brethren. When the Roman Catholic population of Porto Rico and the Philippines is added to the 9,500,000 communicants in this country, it is not far from the truth to say that the Roman Catholic Church is the dominant church in this country today, judged by a quantitative test.

Meeting Houses and Parsonages

Dr. L. H. Cobb makes his report of the Congregational Church Building Society, we suppose for the last time, he having resigned his secretaryship last September. He has been made secretary *emeritus* and gives such service as his strength allows till his successor is appointed. His story of the society's work for the year 1902 is a cheering one. It tells of grants made to 114 churches amounting to \$59,948, and of loans to forty-nine churches aggregating \$109,750. Sixty-two churches have been assisted to build homes for their ministers by appropriations amounting to \$37,550. The society's total receipts for the year were \$251,212. During Dr. Cobb's service of nearly twenty-one years a great many meeting houses and parsonages have been built which would never have been undertaken but for the opportune aid offered by this society; and if they had not been built there would be no churches in a multitude of places where now they are fountains of life to many a community.

The Religious Situation in Japan

The annual meeting of delegates of the Kumiai churches, held this year at Osaka, was an exceptionally strong, hopeful one. Sobering notes were the announcement of a debt of yen 1800 on the Home Missionary Society, and the scarcity of trained workers for churches and Sunday schools. Revivals are reported at Matsuyama on Shikoku, Nii-gata, Kobe, Okayama and other places, mainly in connection with the labors of Mr. Kimura, who may be called the Japanese Moody, and the strong Osaka preacher, Rev. T. Miyagawa. Funds have been secured to build a new house for Mr. Tomeoka's home school (a reform school), to take the place of a building destroyed by fire in the summer, and to erect two dormitories for the Okayama Orphanage. The Japan Christian Endeavor Union is rejoicing over a generous gift from a Massachusetts layman, one of the new corporate members of the

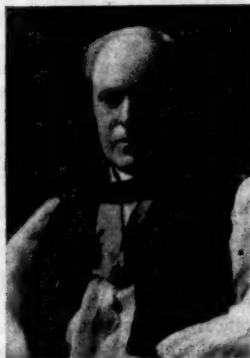
American Board. This timely contribution is putting new life and vigor into work for young people.

Diet and Doshisha

It seems almost startling that the Japanese national house of representatives and the oldest and largest Christian university in the country should claim the same man for their head, but such is the case. Hon. K. Kataoka, the stalwart Christian layman, president of the historic Doshisha, against his earnest wish renominated and re-elected to parliament, has just been re-elected president of the lower house by 337 out of a total of 369 votes, the highest number ever given to a candidate for that office. While this was due largely to the coalition—for political purposes—of the two strongest parties in the house, it accurately indicates the high degree of confidence imposed in Mr. Kataoka. It will be a temporary loss to the Doshisha, but one probably of only brief duration. The school can well afford to bide its time. It is growing every term in numbers, in vigor and in influence.

The New Archbishop of Canterbury

The successor of Dr. Temple as primate of all England has been appointed. He is the Rt. Rev. Randall T. Davidson, D. D., bishop of Winchester.



ter. Dr. Davidson was an intimate friend of Queen Victoria, who appointed him dean of Windsor and her resident chaplain in ordinary in 1883. He is fifty-five years of age, was ordained in 1874 and three years later became chaplain and private secretary to Dr. Tait, then Archbishop of Canterbury, whose daughter he married. He retained this position for a year or more under Dr. Tait's successor, Archbishop Benson. He thus became thoroughly familiar with the duties of the office he is now about to enter. Appointed bishop of Rochester in 1891, he succeeded the late Dr. Thorold as bishop of Winchester in 1895. Dr. Davidson is a scholar of high rank, an able ecclesiastic and a most attractive Christian gentleman. The members of *The Congregationalist's* Pilgrimage remember with pleasure his reception of them at Farnham Castle, the bishop's residence, the luncheon in the great hall, the private service at which the bishop officiated in the chapel and the gracious courtesy with which he and his wife explained to them the history and showed them the treasures of the castle. They will wish for both of their entertainers a long and prosperous life at Canterbury.

The Philippine Appropriation

President Roosevelt, Secretary of War Root and the Civil Commission are united in urging upon Congress an appropriation of \$3,000,000 for the relief of the inhabitants of the islands whose power to earn support has been lessened by plague, disease among cattle used in agriculture, and by other evils, some of them incident to such a war as has been waged and others of them due to causes over which man has no control. Congress will respond to the cry of need we are sure. Rumors of Governor Taft's return to this country and his elevation to the Federal Supreme Court bench having arrived at Manila, the uprising of the population there against his departure has taken on proportions which must be gratifying to his pride, as it certainly is comforting to his fellow-countrymen, who have trusted him since, at so much cost he entered upon his duties there. Some day the true dimensions of the work done by Leonard Wood in Cuba and William H. Taft in the Philippines will be seen. Their names will have a permanent place in history, and the United States will be seen to have established new standards for the administration of dependencies.

The Coal Situation

Reports from the railroad roads begin to show the effect which the shortage of coal is having on them, adding greatly to the expense of operation—\$250,000 for the Boston & Maine during the past three months—and compelling a lessening of the number of trains and increase of rates to shippers. New York and Chicago, especially the latter city, are now feeling the pinch as Boston did three weeks ago, and are really in a worse state than ever before, owing to the rapacity of the independent operators and the speculators, who have not the slightest scruples about taking advantage of the situation. In Chicago a special grand jury has been summoned to consider evidence to be laid before it by the attorney-general and the Illinois Manufacturers Association relative to an alleged conspiracy of coal dealers and operators to control the coal supply and to raise prices. In some towns in Illinois the "first citizens" are leading in raids on trains of coal *en route*. They proffer pay to the railroads and intend to settle for all which they take. Committees of representative men from Detroit and Chicago are *en route* to Washington to impress upon the President and Congress the necessity of action which will help the consumer. Western pressure joined with New England's ought to aid Senator Lodge and Congressman McCall in carrying through the temporary repeal of the tariff on anthracite coal which now bars the way to its entrance. Rhode Island's legislature has called on that state's representatives in Washington to aid this measure, and Senator Aldrich's indifferent attitude is causing him to be denounced by his own party associates in Rhode Island. The Massachusetts legislature will investigate the situation in the Bay State. Mr. John Mitchell of the United Mine Workers' Union has done well to issue a call to miners urging the largest possible output.

Utah's Senator

President Roosevelt is said to have quietly but firmly intimated to the Utah Republicans that they will do well to select another man than Mr. Smoot, the Mormon apostle, as their candidate for United States senator. His action is based on his conviction that the injection of religious controversy into local and national politics will work against Utah's best interests. Mr. Roosevelt is right. It is useless to fight against Mormon representation in the Senate, however much one may deplore it, but the representative need not be an official high in place in the Mormon hierarchy nor a flagrant offender against ethics.

Gambling and Drunkenness in Great Britain

Some students of social conditions in England have not hesitated to say of late years that the greatest curse of the people was the gambling habit, all grades of society indulging in it to a degree not dreamed of in this country. A select committee of the House of Lords has just reported on this matter, and while agreeing that most of the evil is due to the dispersion of newspapers which publish facts necessary to the gambling public, the committee is not ready to recommend legislation prohibiting such publication. It does, however, recommend that all advertisements and circulars of sporting "tipsters" be made illegal, and that bookmakers be imprisoned who encourage betting by minors. Certain Boston newspapers have recently taken to publishing advertisements of this sort, which cannot but have a pernicious influence throughout New England. With the new year English magistrates have to enforce a new law dealing with drunkenness which, it is hoped, will lessen the extent of this other awful curse of British town life. Treating of men under the influence of liquor is to be a punishable offense; and an habitual drunkard when once declared such by magistrates will be guilty of crime if seeking liquor on licensed premises within three years after the date of declaration of his or her condition, and those who furnish liquor to such spotted drunkards will be severely punished. Lists of habitual drunkards are to be forwarded to all venders, whether in saloons or in aristocratic clubs. It is somewhat significant that one of the first citizens to take advantage of the act is a member of the aristocracy who has had his wife put on the list of habitual drunkards.

The Price Paid

We called attention last week to the deep concern of German Liberals like Professors Mommsen and Paulsen at the state of affairs in Germany, and their suspicion of the coalition between the Agrarians and Clericals by which the ministry recently won a nominal victory on the tariff measure, whose actual value is yet to be proved as the ministry takes up the task of negotiating new treaties with nations directly attacked by the tariff law just enacted. Of course the question has naturally been formulated as to the price to be paid by the Ministry for the Clerical (Roman Catholic) support. There are those who find an answer in the recent concession relative to setting up a Roman Catholic theolog-

ical faculty in the University of Strasbourg. The explanation given by the Ministry is that lack of such a faculty in the annexed provinces of Alsace and Lorraine has tended to drive Alsatian candidates for the priesthood to schools where the anti-German spirit has been encouraged. It is to be noted that the regulations for the new school at Strasbourg stipulate that governmental nominations to places on the faculty must meet with the approval of the bishop.

Aspirations of the Australian Proletariat

The drift of sentiment amongst the masses in the Australian commonwealth can be judged by the decisions of the Australian Labor Conference which sat in Sydney at the beginning of December, 1902. The planks of the "fighting" platform are: Maintenance of a white Australia; compulsory arbitration; old age pensions; nationalization of monopolies; citizen defense force; restriction of public borrowing; navigation laws. It is noted that the first article in the Australian democrats' creed is the exclusion of colored people, whether British subjects or not.

As the Australian Protestant Defense Association develops, it becomes increasingly clear that it exists quite as much for attack as defense. It has been declared by its principal mouthpiece to be mainly a political organization. It has municipal aims also. It is, in fact, Orangeism minus the ritual. Its organ, *The Watchman*, does not hesitate to declare that the English Emancipation Act was a bad measure; and that no Protestant should, under any circumstances, vote to put a Roman Catholic into political or municipal office. The promulgators of these views do not see that they are preaching up the very intolerance which they condemn when exercised by Roman Catholics against Protestants. Penalizing men for their religious convictions is, it would appear, criminal when practiced by Roman Catholics against Protestants, but commendable when practiced by Protestants against Roman Catholics.

Diplomatic Changes

It is announced that never in the history of France has she had so fine a diplomatic corps as now, her servants being drawn from the ranks of the cultured and honorable elements of society, the new minister to this country, M. Jusserand, being a typical member of the corps. Certainly it has been a long time since French foreign affairs have been handled as ably as they have for several years past by M. Delcasse. Of our own diplomatic staff the same can be said as of the French, we are sure. More and more men of education and means are entering the service as a life career, and most of the appointments to the high places for the past year or two have been in the line of promotion of men who have served well in lesser places and were deemed worthy of elevation in rank. Thus the new minister to Japan to succeed Mr. Buck, about whom Dr. De Forest writes this week, is Mr. Lloyd Griscom, a young Philadelphian of wealth and culture,

whose record as secretary of legation in Constantinople under Ministers Straus and Leishman has been excellent. The decision of Hon. D. J. Hill, who has been serving so admirably as assistant secretary of state under Secretary Hay, to take the post of United States minister in Switzerland must be explained by family causes, and is not due in any way to dissatisfaction with his record in Washington. Germany's virtual recall of Baron von Holleben makes a scapegoat out of him to satisfy the demand of those who cannot but feel chagrined at the failure of Germany's plans relative to this country and South America, and it takes from the diplomatic corps in Washington a man of parts who has done all in his power to bring about amicable relations between Germany and the United States. But diplomacy is a profession where the rewards and punishments are excessive—and the man who enters on it must recognize this ere he launches out. The successor of Baron von Holleben will be a former *attaché* of the German embassy in Washington, Baron Speck von Sternberg, who is English born, has an American wife, as have the English and French ambassadors to this country, and is an intimate friend of the President. With Lady Curzon in India and Mrs. Joseph Chamberlain in South Africa skillfully aiding their respective husbands in statecraft, and with American women forming so large and influential a nucleus of the inner circle of diplomacy in Washington, who says that the American woman is not an honored and honorable personage?

Far Eastern Politics

Japan is on the eve of another forward movement toward the goal of her most progressive statesmen, true party politics. Marquis Ito, leading the liberals with their clear majority in the house of representatives, has come to a partial understanding with Count Okuma, who leads the progressives, the strongest of the minority parties, and this powerful coalition will fight the ministry until it either yields to the popular will or retires in favor of a cabinet built of more partisan timber. It really looks as though the shrewd old marquis was breaking away from the "senior statesmen" camp and was preparing the way by which his own and Count Okuma's younger associates, whether known as liberals or progressives, together could be given full reins of power under the constitution. If this be really the beginning of a breaking up of the old coterie of "elder statesmen," so that divisions will henceforth lie along political and not personal lines, the present may well be termed, what one paper styles it, "The dawn of a new political era."

Again we are compelled to acknowledge, *en masse* rather than individually, in a word rather than in what would amount to a bulky volume, the generous supply of annual reports with which we have been favored. While it is gratifying to know that so many churches "close the year with all bills paid," "all departments in good condition," "increased interest and numbers" and "a hopeful outlook," few of our busy subscribers would care to read several hun-

dred repetitions of such statements or the figures supporting them. But let it be understood that the record of unusual and important events which have not already appeared in our columns is a ways welcome.

The New Hawaii

This is to be a memorable year in the history of the island kingdom, now a part of the United States. The year opens with the completion of a submarine cable between Honolulu and San Francisco, which within a few months will be extended to Manila. This year also marks the close of the responsibility of the American Board for Christian work in the islands. The *Hawaiian Friend* celebrated its sixtieth anniversary last month by issuing a special American Board edition, with illustrations and historical sketches. This paper was begun by missionaries in 1842 and is the oldest in the United States west of the Rocky Mountains.

This is the last year in which the edifice of Park Street will remain, where the first Christian church of Hawaii was organized, Oct. 12, 1819. We predict that the time will come when that event will be regarded as the most notable one connected with this famous structure, of sufficient importance to have warranted its preservation as a historic monument, for though these islands were in a trackless ocean waste when that little company of missionaries and natives set out from Park Street Church for that almost unknown port, Hawaii is soon to become the most important strategic point in the path of the world's greatest commerce. And the civilization and development of these islands are due mainly to the American Board. If its self-sacrificing missionary statesmen had not gone there when and as they did, it is almost certain that the people would have become the easy prey of commercial avarice, and that after a period of bloodshed and debauchery the country would have been seized by some European power.

The wonderful spread of Christianity in the island from 1820 to 1863—the year when the Board attempted to end its official connection with the Hawaiian churches—gave to the kingdom an influence in the Christian civilization of the world quite out of proportion to its size and political importance. For the work done with this primitive people gave direction to the character of Christian missions in many other lands. The missionaries in Hawaii reduced the primitive language to written form, prepared the beginnings of a literature, translated the Bible into the native tongue, organized popular education, aided in forming a civilized government and laws and shaped the social as well as the religious life of the people. They thus furnished an example followed in many other missions. The churches of these islands were the first native churches organized by the American Board, which undertook a foreign mission. In 1852 they became the pioneers under the direction of the Board in extending Christianity into other Pacific islands.

Within a little more than forty years after the first landing of Christian missionaries on the Sandwich Islands the aggregate membership of the churches

planted by them was 53,583, about one-third of the entire Hawaiian population. Conditions have been changing since that time, in recent years with increasing rapidity. The Chinese and Japanese during the last forty years have increased from 1,000 to 100,000, while the entire population is less today than it was a hundred years ago, showing that the Hawaiian people are dwindling and are likely before the end of the present century to become extinct as a race.

But Christianity, thanks to the missionary enterprise of the American Board, is and is likely to remain dominant in Hawaii. And probably the future will demonstrate that no more important movement has been undertaken in the history of Christian missions than the departure of that little company from Park Street Church for the far-off Pacific Islands. For now, after a little more than eighty years, a vast population is gathering on the Western shores of the American continent. Japan is taking its place among civilized nations. China is awaking from the sleep of many centuries. A vast commerce is already established between the United States and the Orient, which is sure to increase rapidly. The opening of the Panama Canal will give this commerce an immense impetus. The new Hawaii, rising in the highway of the nations, will have a wealth and an influence in the twentieth century undreamed of by those missionaries who in the early part of the nineteenth century went out on their six months' voyage to carry the gospel to a company of primitive savages.

All our Congregational churches ought to know these facts in the history of the American Board and their significance. The story of Hawaii should be told this year in every Congregational pulpit in the United States.

Our Down-Town Churches

Dr. Rainsford has just completed twenty years' service as rector of St. George's Episcopal Church in New York city. It is in the down-town district. The greater part of its large congregation are the floating and tenement house population to be found in the older sections of all large cities. One chief reason for the wonderful success which has attended this twenty years' ministry, as Dr. Rainsford has said, is that men and women have given themselves to its service as generously as their money. It means more to St. George's that Mayor Seth Low should be promptly in his place there every Sunday morning as teacher of his Bible class than that his wealth should be at its service when needed. A considerable list of names is on the roll of the church of men and women of culture and means, who, though living in distant parts of the city, occupy official positions in the church, regularly worship with it, and give as generously of their time as of their money for its support.

We doubt if any other way will be found to make the work of our down-town churches effective than for those who contribute to their support to give themselves along with their money. Berkeley Temple in Boston, for example,

depends for about half its income on contributions from outside its membership. The Old South and two or three other churches make generous appropriations to it every year. What Berkeley Temple most needs is that representatives of those who give money to it shall be on the ground to administer their investments and to see that they bring the largest possible results. Its experience of the last year, now ended by the withdrawal of its pastor, shows that something more than a minister, a congregation and money to meet expenses is required for the success of a down-town church. We do not know of any more inviting opportunity for Christian work than is afforded by such places as Berkeley Temple. It brings together many who need help to realize their manhood and womanhood, and who can be shown how to help others. It is a vantage ground from which Christian influences can be extended through the whole city and beyond it. The successful business man who is a Christian can here put his talents to uses which bring larger rewards than money.

It is encouraging to find that Shawmut Church, in the same section of the city as Berkeley Temple and under similar external conditions, last year paid all its current expenses with no outside aid except one contribution from the Old South Church, and without calling on its own people to supplement their regular contributions. Shawmut has a few men able to make large gifts. If, when the district changed from one of homes to a community of boarding houses, these men had continued their gifts but had withdrawn their presence, we doubt if the church would have continued to this time. They have sought and found pastors, given their counsels in administering the affairs of the church, shared in its worship and social life and taught in its Sunday school. They have their reward. There is, perhaps, no church in Boston more needed, nor one that better meets its need today, than Shawmut. Generous investments of men as well as money will solve the problem of the down-town church.

Equality of Opportunity

"Accessibility of appropriate opportunity is the essence of democratic society," says the president of Harvard University.

This is the fundamental problem which the American democracy is facing now, as its chief magistrate, its national legislature, its teachers of social science, its preachers of ethics and its honest-minded citizens enter upon the great debate of how monopoly shall be curbed, extortion eliminated, wealth honestly acquired and equably distributed, and yet that which is permanently good in individualism retained. Deep down in the hearts of most men today is the fear that there has been no commensurate growth of ethical purpose with the enormous increase of material possessions in this country during the past ten years; that the money gained by the obvious economies of centralization of capital and combination of industries has not been fairly distributed among the people at large, but has been retained by the few; that much of the

capitalization on which the public is paying interest charges is fictitious and the collection of interest sheer robbery; that railroads, in theory public carriers and forbidden to discriminate between shippers, are often abettors of monopoly and deniers of equal opportunity; and that legislatures too often do the will of the rich artificial entities called corporations rather than the will of the people who create both the legislature and the corporation.

Senator Hoar voiced this dread admirably in the Senate last week and diagnosed the present state of affairs so far as it affects the individual producer and the multitude of consumers correctly, but his diagnosis will commend itself to many who cannot accept his prescription of cure. The forte of the senator is more in analysis than in synthesis.

Pending clarification of opinion in Congress and out it seems to be clear that whatever may be the measure of control over corporations doing an interstate business which it may be necessary for the nation to assume in the future, at present two things can be done to relieve the situation. The Interstate Commerce Commission can be given the power it now lacks to enforce equality of opportunity among shippers on the railways of the country, and they can be forced to quit abetting monopolistic schemes, and such crushing out of competitors as the Standard Oil Company resorted to when it had rebates from the railroads. Secondly, we can create a department of commerce and begin to build up the machinery for some Federal supervision of trade, such as exists in other lands, and such as we are bound to have more and more in this country as state legislation and supervision prove ineffectual to meet the economic problems of a people whose horizon and ambitions each year become less and less provincial and sectional and more and more national and international in scope.

It is legislation of this sort that Attorney-General Knox recommends, and bills embodying his suggestions are now before Congress, as well as one, also endorsed by the Administration, which is intended to speed decision by the Supreme Court of cases now before it in which the present anti-trust law is to be interpreted. With discrimination by public carriers at an end, with a governmental department at work collecting data on which legislation can be safely based, and always investigating and reporting upon the methods of industry and commerce, and with judicial decisions brought up to date and reflecting—as judicial decisions may—the spirit of the hour, we would be a step nearer the solution of a matter which is not to be solved quickly, nor offhand, nor on the basis of feeling.

The nation has a President who is intelligent, sensitive to popular needs, and who knows better than any of his predecessors what are the reasoned opinions and conscientious convictions of expert students of social problems. The House of Representatives, comparatively easily, can be made to understand what the majority of the people want in the way of preservation of the essentials of democracy. But the Senate is the citadel of conservatism and privilege and has

among its members men in whom the public has no confidence when any issue is at stake involving protected monopoly or the rights of manhood as over against the claims of property. Conservatism, as such, is a desirable quality to be lodged in adequate amount somewhere in the apparatus of government in a democracy, and to it there cannot be the slightest objection if it is conservatism based on honest conviction.

But in all the troublous days that lie ahead as we approach this problem of preservation of democracy, there will be found hostility in the Senate from men who will have no other thought than the purse that is in their own or in their employers' pockets. Responsibility for the election of such men of course rests with state legislatures, and their misrepresentation in turn is due to the evils of partisanship, as seen in the boss-controlled caucus. We do not expect very thoroughgoing dealing with this evil of monopoly until our Senate, like the senate of the French republic of today, takes on a complexion like in hue to that of the people which it represents. We do not say that a majority of the senators are non-representative, but many of the oldest and most influential of them are wholly out of touch with the people, and stand for privilege as over against "accessibility of appropriate opportunity for all."

The Son of God

Our Lord does not so often tell us that he came as he does that he was sent. He puts our calling and co-operation on a plane parallel with his own when he says, "As the Father hath sent me, even so send I you." When the whole credit of the gospel belongs to the messengers apart from the Master then it will be allowable to think of Christ's coming apart from the loving purpose of the Heavenly Father. He sent forth his son that we might receive the adoption of sons. The coming of Christ is the sufficient proof of the fatherly love of God. "God so loved the world that he gave his only begotten Son."

The coming of Christ for men was, of necessity, in the order of human life. Only a sharer of our lot could transform us into his own image. Paul felt this, and vindicated at once his real humanity and his place in the historic order of the race and of the nation when he puts in the forefront of his letter to the Romans the picture of God's Son, who was born of the seed of David according to the flesh. If we ignore the fact that Jesus Christ was one of ourselves, bone of our bone and flesh of our flesh, we empty his life and death and resurrection of their appeal to our hearts and of their power to save. It is always as our brother that he reveals and represents our Father. The glory of God is an inaccessible glory except as it appears in the humanity of Christ.

From early days the teachers of the church have attempted definition of the person and nature of Christ and disputed over the words in which they formulated their conclusions. It will be more profitable for us to look at the difference between his coming and that of others. With him alone do the apostles and

evangelists associate the creation of the things we see. "Who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible," writes Paul to the Colossians. Other men come into view as new lighted lamps against the darkness of the past, but Christ was light before he came a light into the world.

The personal meaning of the incarnation—its meaning for every one and for me—is that it joins us in the historic movement of God's purpose as revealed through Christ. We are no accident of the moment, come from nowhere and sinking into nothingness at last. There is a divine order of the ages and the worlds, not visible in its entirety from the place we occupy, but manifest in the coming of the Son of God in his life and death and work after his resurrection. Into that plan he takes us up, ridding our lives at once of aimlessness and fear. Christ proves the loving interest of God in every human soul. He invites us to be sharers of his life. He promises a share in suffering and also in his glory. There is no need of worry, fear or haste. We know whom we have believed and are persuaded that he is able to guard that which we have committed unto him against that day.

In Brief

We judge the observance of the Week of Prayer was less general than ever before.

A seventeen-year old boy was hung for murder in New Jersey last week, and he is described as being the most unconcerned person present at the last act in his life's tragedy.

Both Governors Odell of New York and Bates of Massachusetts in their messages to the state legislatures indicate their disapprobation of excessive legislation and of special laws for particular cases. We are a law making people, but not as prone to keep the laws we make as we are to enact them.

We invite the attention of all our readers to the story of the Annie Laurie Mine. From letters received we find that many of them are already deeply interested in it. It reveals depths of heart struggle, and a faith in God that many are seeking. It is not only a story but a sermon. It will lead the earnest seeker into sustaining visions of the unseen.

"Set your affections on things above" was St. Paul's way of saying it; "Hitch your wagon to a star" Emerson's way; and "Live on the top floor" Henry Drummond's; and this can be done even though this is a very difficult winter to make both ends meet, and to maintain your credit at the grocer's, the butcher's and the coal dealers.

R. F. Horton, chairman-elect of the Congregational Union of England and Wales, is in ill health and does not recuperate as his friends wish he might. Dr. Horton's name is being urged by some who favor his selection as Dr. Caleb Scott's successor as principal of the Lancashire College, where North of England Congregationalists go for their training in theology.

Capt. I. D. Baker of Massachusetts is to have a statue erected in his honor in Jamaica. He is ex president of the United Fruit Co., and was the pioneer in that business. He deserves the honor, not only for developing

the fruit trade and saving the island from financial ruin, but also for the excellent Christian influence he and his associates have exerted over the natives.

Dr. Bradford's second annual moderator's address has been published in attractive form and may be had from the Congregational bookstores in Boston or Chicago at ten cents, postpaid, one dollar per dozen or five dollars a hundred. The price on single copies is a little larger than announced last week, owing to greater expense involved in republication than was then anticipated.

It will be of interest to the friends of the Congregational Sunday School and Publishing Society to learn that the business of the Pilgrim Press, the trade name of the organization, was the largest during the month of December of any year in its history by several thousand dollars. For the three months preceding December the sales were nearly \$10,000 in excess of the same months one year ago.

Our readers will be interested to hear that First Church, Pasadena, Cal., is enthusiastic under the leadership of Dr. R. R. Meredith. Despite the nervous breakdown which compelled him to give up the pastorate of the largest church of our order in Brooklyn and the limitations it puts upon his new work, the entire city is feeling his splendid power and earnestness. The uncomplaining good cheer with which this great-hearted man has taken up his new work has already endeared him to his Western congregation.

Our ministerial Record this week chronicles several accessions from Presbyterian ranks, while one Congregational minister has accepted a call to a Presbyterian church. We wonder if it may not, in a few years, be necessary for the Presbyterian and Congregational year-books each to contain, in addition to their own ministerial list, the list of preachers in the sister denomination. Our own book might also have to include a Methodist list. Certainly in our efforts to secure the correct names and history of men called to our churches, we find it necessary to consult many sources, and we bespeak the forbearance of our brethren if we sometimes err.

Mr. Edwin D. Mead, a layman in Dr. Edward Everett Hale's Church, Boston, and one of the most public-spirited of the city's residents, lecturing on William Brewster and the Independents last week, expressed a strong desire that the best things of Calvinism might return to us, and that men might have the conception of God's sovereignty which made Calvinism the mother of individualism in state and church, and created the democratic spirit in Holland, Scotland, England and America, or wherever Calvinists went as pioneers. This is suggestive advice from a Unitarian. Mr. Mead improved the opportunity to ask some searching questions as to the amount of Puritanism now resident in the American people and their relative obedience to high ideals compared with their fathers' vision and obedience thereto.

Rabbi Fielscher, the well-known Liberal Jew of Boston, addressing a group of Jewish women last week, urged them to give up their traditional attitudes of contempt or indifference to Jesus, saying for himself:

Whatever Jesus was, he was a Jew, and I am willing not only that Jews shall receive credit for him, but that also in proportion to the intrinsic merit of his life and teachings we shall find further proof of the religious genius of the Jew. For one, I am glad to recognize the greatness of this human seer who chanced to be a Jew, and to acknowledge the singular beauty of his personality.

This is only one token of that change of attitude on the part of the modern Jew toward Christianity which it behooves the church to note and to foster.

From Day to Day

BY ALLEN CHESTERFIELD

A rainy Sunday afternoon in a country boarding house might be, under certain circumstances, tedious. But I have in recent memory one that was far from dull and profitless. I chanced to be in the midst of one of those assorted human groups that now and then get together beside an open fire, when the conversation, beginning with trivialities, soon gets down to life's deepest issues. The Radical was perhaps the foremost speaker, but a good deacon from the local church, a woman past middle age, herself the wife of a minister, and the man whom I will call the Reconciler did their share of the talking too. I started the ball by inquiring of each one in the circle what he or she sought for in a sermon. The deacon in the course of his reply quoted John's verse, "Greater is he that is in you than he that is in the world." The Radical at once challenged him to explain what he meant by one personality within another. "For my part," went on the Radical, "I get much more help when I think of Christ as exactly like us, as a man by my side, with hands and feet and face." The deacon, as true a mystic as ever St. Francis or Lachlan Campbell, and "far ben," as the Scotch say, in things of Christ, was neither disposed nor equipped to analyze his deepest feelings, but simply smiled benignly on his questioner and quoted that other verse of John's, "Who is he that overcometh the world but he that believeth that Jesus is the Christ?"

Still dissatisfied, the Radical continued: "I don't gain anything as I meet temptations by falling back upon the supernatural things recorded about Christ. It does not help me any to believe that he ever walked on the water. It removes him further from me. I can never do that myself, but perhaps I can sometime become like him in character."

"But what are you going to do with the accounts in the gospel that tell about his birth and his wonderful works?" ventured the lady in our circle.

Fresh from his reading of Jesus the Carpenter and other productions of the advanced school, the Radical eagerly entered the door which had been opened to him and followed up his opportunity with the zeal of a novice. "Why, the followers of all our great teachers have idealized them and set them forth as wonder workers. These stories arose in a perfectly natural way, and represent the thought and affection of the disciples toward their Master. They are not without value to us." "Why," he continued, warming up to his theme, "my oldest boy is just at the point where he is discrediting the Santa Claus story. What am I to do? Tell him he was a fool for ever believing it, or simply show him that the traditional personage represents the Christmas spirit of giving and good cheer, and that, if there never was a big man with red cheeks and white whiskers and sleigh bells who found his way down people's chimneys, the thing that he represents, love and kindness and generosity, are the things we ought to believe in and open our hearts to? So if by and by my children ask me about some of the Bible stories, I am going to tell them just what I think, but put it in a way that will prevent them from losing their faith."

"But what is going to be the effect of all these new-fangled views upon the generation now growing up?" asked the minister's wife, in real concern. The Reconciler had not broken silence till then, but this question touched him and he broke out: "Well, it will be a good deal worse to try and keep their heads in the sand. The fact is, as they go to school and college, as they read and think for themselves, they will be forced to take account of new ideas to be found on every side today. However," he went on, with the air of a man accustomed to being judicial, "I

don't by any means agree with our radical friend, that everything which seems unusual in the recorded career of Jesus Christ is to be remanded to the sphere of legend. Two considerations are to be interposed here: first, as the narratives run, the reports of Jesus' miracles seem to be almost inexplicably woven in with the report of his sayings; in the next place, and even more important for our present discussion, once grant that Jesus was what he seemed to have been and came to this world on a special errand, we would expect to find the world responding to his touch, as it did, and could not respond to the ordinary man. He might be able, not to set aside the law of God, but to call into use other less-known laws. Once grant that he was the Way, the Truth and the Life, and his ability to work certain quick and notable results might naturally follow. To be sure, he would not be prodigal of miracles; but I think we go too far when we say that the case is closed against the miraculous, and if our radical friend will think and read a little more deeply and broadly, perhaps he will see things in a different light."

All this while the good deacon had seemed to be half listening and half absorbed in reverie, as if he heard voices and discerned realities which did not address themselves to the rest of us, so I turned to him and said, "Does this talk of our radical friend shock you?" There was another light than that reflected from the hearth fire on his face as he said: "O, no! I believe religion has got to keep up with the times. We needn't be afraid of new ideas, but I guess I shall hang on to a good many of the old ones for a long while yet."

That frank, friendly conversation seems to me, as I look back upon it, worth rehearsing. It shows that you can hardly get together half a dozen thoughtful persons today without discovering, not only a wide variety of opinions regarding religious truth, but a tremendous interest in getting at reality. This group was typical of thousands in city and country places the land over. But what pleased me the most was the spirit in which the informal debate was carried on. Tolerance, charity, sincerity and a constructive purpose were evident all the way through. When the afternoon began several in the room were practically strangers to one another, but they parted as friends, each recognizing in all the others the Christianity that lies beneath all forms and outward differences.

It was good to hear such a ringing declaration in favor of habitual church-going as came from the lips of Judge John W. Hammond of the Massachusetts Supreme Court the other evening. The occasion was a delightful dinner, furnished and served by the Young Men's Club in the Old South Church to its members and guests. The organization, by the way, rallies effectively the young men connected with the Old South congregation, and has, for a number of years, ministered to their social and intellectual and moral natures. At the recent meeting more formal discussion gave way to brief, bright speeches upon New England ideals old and new, and an ex-governor of New Hampshire, a religious editor, several business men and Dr. Gordon contributed wise and witty words to the subject under discussion. Judge Hammond, who is a prince of after-dinner speakers, and kept his auditors in a roar of almost continuous laughter, was dead in earnest when he urged his hearers to cultivate the habit of regular attendance upon church. He confessed that, like many other professional men, he had at one time in his life given up church-going, thinking that nature and books would minister to him sufficiently, but he became conscious of a deterioration of his moral nature, as he dwelt aloof from the church and its privileges, and at once resumed regular church-going. Such witness from such high authority ought to be heeded by the multitudes of professional men who seem to have outgrown the church.

The New Evangelism

I. Its Constant Need and Presuppositions

BY PRESIDENT HENRY CHURCHILL KING, D. D.

THE NEED

Let it be said, with Drummond, at the very start, that a new evangelism does not mean a new evangel. We have no new gospel to proclaim, but we may well consider how we can best get the old gospel home to men. In this sense there is always need of a new evangelism. The basal proposition here is almost axiomatic. The most effective evangelism must be new, because, in the first place, it must get hold—a real hold—upon this generation; and to do that with greatest power requires the retranslation of the great eternal Christian truths into the language and forms of conception which mean most to this generation. We may not be contented to have Christ and the Christian life less real than the realest thing of our time. For our time, too, this retranslation is peculiarly needed, because of the marked intellectual changes which have gone on in the last seventy years. Though it is clear that the degree of this retranslation called for will vary in different communities. The end of all preaching is to bring those who hear into actual communion with the living God in Christ—into sharing his character and joy. That is a tremendous goal; and no preacher or other Christian witness can face it understandingly without feeling that if there is to be any approximation to that goal he must have done absolutely with every trace of unreality, and, therefore, must at least use language thoroughly real to himself and to his hearers.

Moreover, if he is to have any part in that most important work of any age—to help the young to make the transition from inherited opinions to faith and convictions of their own—he must speak both frankly and considerately. *Frankly*, in setting aside what seems clearly mistaken in the older views, and in honestly subordinating non-essentials that had been held to be of primary significance; *considerately*, in proceeding in a truly constructive spirit, that makes it plain that something better replaces what is taken away. Without frankness, the newer truth is not really expressed; without considerateness, prejudice is aroused that shuts out the newer truth. Both qualities, manifestly, are particularly needed just now, if we are really to carry this peculiarly transition generation squarely and strongly over to Christianity, and to prevent the growing chasm between scholars in the church and the general membership of the church.

But, perhaps, the greatest and the fundamental Christian reason for an ever new evangelism is to be found in these two pregnant sentences of Fairbairn: "The church, so long as it believes in the divinity of its Founder, is bound to have a history which shall consist of successive and progressively successful attempts to return to him. He can never be transcended; all it can ever be contained in him; but its ability to interpret him and realize his religion ought to be a developing ability." And that "developing ability" ought to mean, just

so far, a new evangelism. No generation ever had a greater opportunity at just this point than this generation; and the sense of it, in spite of its difficulty, ought to go through one like the blast of a trumpet.

THE PRESUPPOSITIONS

Three great presuppositions may be said, perhaps, to underlie more or less consciously the new evangelism of our time, so far as it is a fact, and to determine its tone and method. First, that *religion is life*, that to be saved is to come into a sharing of God's own character and life, that every man of us, therefore, is bound to make the fight for character, that there is no escape except by character. This is becoming increasingly clear to all branches of the church both for the present and the future life. And face to face with that inevitable fight for character, the solemn earnestness of life deepens upon both speaker and hearer. It is no question of transactions, human or divine, but of the real achievement of real character. And you watch the mortal struggle with new sense of the meaning of sin and of distance from God, and of the need of a Divine Deliverer.

Second, the one indispensable condition of conquest is, that a man should put himself in the presence of the great realities, *in the presence of the best*, in the presence of the supreme fact of history, Jesus Christ. Whether in any given case of temptation a man will conquer depends upon his power to keep his attention fixed upon those higher motives and considerations which ought to prevail; and ability to do that depends chiefly upon previous habits of attention to the greatest and best. The very greatest mission, therefore, of the preacher, the very essence of his calling, is to make men see these greatest realities and values, above all and summing up all, to make men see Christ—so to bring these realities and values home to men, that they shall surely count and become the dominant realities of life.

This would mean, in the third place, that the preacher must himself be a *seer* and a *witness*. The Christian witness must personally see and experience the spiritual world. He cannot reach it as the result of mere argument; still less can another hand it over to him as a completed product in any theological system. The preacher's first great responsibility, therefore, is to put himself in the presence of these highest values, and let them make their own inevitable impression upon him, work in him their own conviction of reality. Only so can he come into any spiritual life that is his own. He may not simply imitate or repeat the expression of the life of another; he needs life in himself, and that life will find its own expression. And the highest possible service, in turn, therefore, that the preacher can do for other men, is to help them into the presence of the great realities and values, to help them find these alive and real, to put them, so far as an-

other can, face to face with the supreme self-revelation of God—the inner life of Christ.

The preacher, then, is primarily a witness. He has the right to speak at all because he has first found the spiritual world a reality to himself. To this that is real to him, he simply bears witness. This is finally, in any sphere, the one great thing we can do for another—to bear witness, to inspire him through witness to that in which we live, to share, so far as we may, our vision with him. It is no accident, then, that Jesus' program for Christianity is, in Professor Bosworth's language, "the conquest of the world by a campaign of testimony." Christianity is a purely moral and spiritual religion. It exists, therefore, at all only in the convictions and love and loyalty of hearts. None of these can be compelled; they can only be won—kindled from heart to heart. All the rest is only machinery. The only possible conquest, then, for Christianity is by loving witness. As from the beginning, there must be simple and real sense of good news to be handed on from heart to heart. We can only bear witness; we cannot force the best—not even Christ himself—on any man; but we are to bear witness. "You shall be witnesses for me."

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 9

Mrs. G. W. Peirce, reading from John 17, spoke of the Christian's union with Christ. Mrs. Shaw, for ten years a missionary in the province of Shantung, China, under the Presbyterian Board, spoke of the trial of missionary mothers in the necessary separation from their children, and interested all present in the families of two of the recent martyrs in China, Mr. Davis and Mr. Williams, as she showed a group picture of Mrs. Davis with her three boys, and Mrs. Williams with her three girls.

In connection with the Madura Mission and the workers there, Mrs. Capron called attention to Dr. Washburn's article in the January *Life and Light*, Famous Women of India, and spoke of the possibilities of work among that people and of her own experience.

Dr. Pauline Root aroused sympathy for the younger missionaries in that field, as she spoke of them individually with their various gifts, and said the hardest thing to contend with is the thought that they are not well backed up by the churches at home, while so much work is waiting to be done. On a recent tour through several Western states she has found much to encourage in the life of the young people.

Mrs. Theodora Crosby Bliss was welcomed, returning to make her home in Boston, now that Dr. E. M. Bliss has accepted the New England secretaryship of the Tract Society. Among other things she told of a meeting which she once attended in an Ohio farmhouse of three rooms, where more than twenty women gathered—a poor, illiterate company. After listening to a little account of Christian work in the world and the need for it, one woman drew up to her and, with earnest eyes looking into her face, said, "What do you suppose the Lord will do with us uns who don't do nothin'?"

Why the Missionaries Loved Minister Buck of Japan

By Rev. J. H. De Forest, D. D.

The United States minister to Japan, Col. A. E. Buck, died suddenly of heart failure on Dec. 4, while engaged in the annual duck hunt with the imperial party ten miles from the legation. His imperial highness, Prince Kan-in, who represented the emperor, together with the members of the imperial household and of the diplomatic corps who were present, rendered all assistance in their power, and escorted the body, covered with imperial drapery, to the legation.

As soon as the sad news was known, the legation grounds were filled with the carriages of the nobility of Japan and of the diplomatic corps, together with American citizens, mourning the loss of one of the noblest representatives our nation has ever had in Japan. No tribute to his worth and to the exceptionally high regard in which the Japanese held him was more marked than the tears that were shed by one and another as they reverently left their cards at the legation. Marquis Ito was not the only man whose cheeks were wet. And the message of the empress that accompanied her basket of rare flowers expressed truly the feelings of multitudes of the noblest ladies of Japan: "I send these flowers, not as the empress, but as a woman to a woman." Again and again is heard from the Japanese: "He was the best beloved of all the representatives of foreign nations."

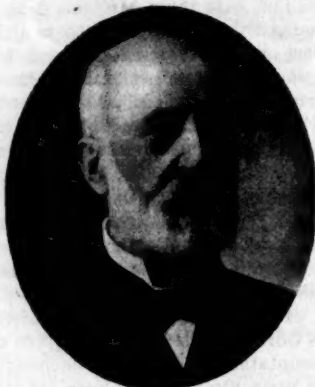
The private funeral was held at the legation, Dr. D. C. Greene, D. D., officiating. The public funeral was held in the cathedral of the Episcopal church, in the presence of the special representatives of their Majesties, the emperor and the empress; members of the imperial household, a good number of the nobility and the diplomatic corps, and American citizens, ladies and gentlemen, filled the house to its utmost capacity. Large numbers were turned away, owing to the inability of accommodating over four hundred. Bishop McKim took charge of the service, which included no address or sermon. The casket was surrounded with and almost buried in wreaths which could only faintly represent the love and deep respect of all who knew him. Major O. E. Wood, military *attaché* of the legation, was ordered by cable from Washington to accompany the body to the United States.

"What a noble man we have lost," is the thought in many a mind. He was a gentleman as well as an able diplomat. He loved society, and no American minister has used the legation with such a generous open door as he has, in which Mrs. Buck took her part with a like generosity. He was serious and earnest, yet full of fun at a moment's notice. At the duck hunt he was one of the first to catch a duck, and then this man of seventy smilingly said, "Now, I'm going to break the record." The words were hardly out of his mouth when he fell and gasped, and that was the end.

As a minister he was wholly open-minded, and as capable of seeing the rights of Japan as those of the United

States. And there are constantly questions arising between United States citizens and the Japanese Government that require a high order of judgment to see aright. Speaking about one of these perplexing questions only three days before his death, he made a remark worthy of being the ideal of every diplomat, "No power on earth can make me do what I think wrong." In two of these intricate questions, where neither side would yield, Colonel Buck advised arbitration. His dispatch book shows his careful, judicial method of keeping his Government informed, and gives his grounds for regarding the claims of his nationals as just or unjust.

He frankly confessed that he had doubts, when he first arrived in Japan, as to the value and necessity of missionary work in this land. But he as frankly revised his opinion and said in public, "The missionaries have done more



COL. A. E. BUCK

for the lasting good of Japan than all other agencies combined." He cordially welcomed these Christian workers to the legation, and at one time he invited four hundred to a lavish reception. When surprise was expressed that he should be on such pleasant terms with missionaries, he said: "There is no reason why I shouldn't invite missionaries here the same as I do travelers and merchants, especially as I like them equally well." And the guests at the last legation dinner were almost entirely missionaries.

Colonel Buck was the first representative of the United States here to recognize those communities of American citizens living in the interior, far away from the open ports. To be sure, such communities are made up entirely of missionaries, but that made no difference to Colonel Buck, unless to make him more willing to show them attentions. As soon as he learned that no minister or consul had ever paid a visit to such United States citizens, he said: "Then I will. As citizens of our republic they are worthy of official recognition."

His visit with Mrs. Buck to Sendai as the guests of the missionaries was a surprise to the mayor and prominent gentlemen of the city, who hastened to tender him a dinner. They were yet more surprised by his courteous reply, thanking them for the honor, but stat-

ing that he had come as the guest of the American citizens there, and that he would be delighted to accept, provided he could without interfering with the plans of his hosts. From that time the missionary community of Sendai was recognized as one under the warm approval of the highest representative of the United States in Japan.

Colonel and Mrs. Buck have recognized the missionary body in a manner that forms a sharp contrast with what preceded them. He was recently told that no future minister would do for missionaries what he had done, but he kindly said that if an Eastern man was his successor there would be no discount on that line. And he added that there were three or four splendid men waiting for his shoes.

We have lost a noble friend. When President McKinley appointed him, he said, "Buck, I'm glad you are a God-fearing and church-going man." And when his successor comes, we pray he may be worthy of the place thus vacant, a man sympathetic with all that is good in the Japanese people, an open-minded, impartial, just judge, a lover of righteousness, and one who will uphold the best traditions of our great republic.

Christian News from Everywhere

Bishop Hurst of the Methodist Episcopal Church has resigned as chancellor of the American University, and Bishop C. C. McCabe has taken his place.

Rev. R. J. Campbell has become permanently responsible for the Thursday noon service in City Temple, London, which Dr. Parker made so distinct a feature of London life.

The London Missionary Society has purchased the new Livingstone House at Stamford Hill, Stoke Newington, Eng. This property is to be used as a home for missionaries on a furlough.

Rev. F. B. Meyer writes enthusiastically of his reception in Jamaica, the Anglican archbishop presiding at his services for the stimulation of Christian activity. Thousands have crowded into the theater gospel services.

Farewell services have just been held in Exeter Hall, London, for 181 missionaries of the Church Missionary Society, fifty-eight of whom were new, and 123 were returning after furlough. One of the ladies, Mrs. Wilson, is a daughter of David Livingstone, and a granddaughter of Robert Moffat.

The Japan Sabbath Alliance has held its first annual meeting. Rev. H. Kosaki is president. Its purpose is educational and reformatory; missionaries, Y. M. C. A. workers and native Christian pastors are standing back of it with the hope in mind of making the Christian rest and worship day more generally honored and observed in Japan.

President Doggett of the International Y. M. C. A. Training School at Springfield, Mass., was able to announce, at the opening session of 1903, the completion of the \$50,000 endowment fund. The largest gift was from the Parmelee Memorial Fund, \$10,000. The property and equipment of the school is valued at \$125,000, and among the eighty-seven students are several who are fitting for association work in non-Christian lands.

The Annie Laurie Mine:

A Story of Love, Economics and Religion*

By DAVID N. BEACH

Synopsis of Earlier Chapters

CHAPTER I. *Duncan McLeod's "This Do."*—Duncan McLeod, head assayer of the Annie Laurie Mine, contends with his friend, John Hope, president of the mine, that "This do" compasses the gospel. He maintains that Drummond and Sheldon so teach. John undertakes to establish the contrary from Drummond's biography, but makes little headway because of Duncan's vehemence. He recalls, too, Duncan's splendid influence and deeds at the mine. Duncan, however, is ill at ease under his "Deeds are the things."

CHAPTER II. *John Hope, Weaver's Son, of Fall River.*—John Hope is son of a weaver of Fall River. The family allows itself three luxuries, books, giving, and a four days' outing each summer in New York. They visit not only libraries and art galleries, but tenement houses. The father, from what the latter reveal, tells his children the kind of monument mother and father covet. John, barely in his teens, invents an electrical instrument, the patent on which, after receiving a terrible browbeating, he sells to one of the great electrical concerns for ten thousand dollars. "The way out."

CHAPTER III. *He Registers a Vow, and Chooses His Weapon.*—During his preparatory course for college, John Hope discovers that his electrical invention is yielding the concern that bought it many times the amount annually which was grudgingly paid him for the patent. He vows holy vengeance on a monetary system under which this could occur. His college and his student life are his preliminary choice of weapons for fulfilling his vow; the business life is his ultimate choice. He meets Henry Drummond; visits Scotland; there comes to know Duncan McLeod, a metallurgical expert; the two dedicate themselves to mining in the Rockies. "The Divide of the World."

CHAPTER IV. *Two Women of Stirling.*—Janet McLeod, by the evening lamp, in her humble home beneath the Castle Rock of Stirling, Scotland, reads a letter from her son Duncan, written from the Annie Laurie Mine in Colorado. It tells of mining, the men, the mine itself, its prosperity, and its aim for more than dividends. Duncan has come to own a tenth interest in the mine. In saving a life he has brought on an illness in which his life seems to him to have been wrongly keyed, and in which he has also found out a thing about a young woman. He hopes she will call on his mother. The letter is hardly finished when she, Kathleen Gordon, appears. The two women exchange letters. "Dresden and the Louvre."

Chapter V.

THE MAKING OF A SCOT



ing and tears. Had you heard it, you would have known more about Duncan McLeod and his spiritual inheritance than this history can tell.

Now she is sitting before her open Bible again. Her face has in it the look at once of solicitude and triumph. She has laid Duncan's letter to Kathleen

upon the pages, which are open at the story of Isaac and Rebekah. But she will not read it until she has cleared her thinking after the tumult of the day, and especially of the evening.

Neither Duncan nor his mother was superstitious. They both had, nevertheless, a certain second sight. Janet dated it, more especially in her own case and in her son's, from Duncan's reaching the age of twelve. They had, in that year, studied together the childhood of Jesus. The mother wanted her boy to be as like as possible to the Boy of twelve in the temple. She was working out in her own mind, too, and sharing it with her child, a way for the natural boy Jesus to become the Jesus of the ministry. She was too keen to accept, as the study went on, any "double personality" theory. Mary's son, she knew, was as really a boy as Duncan, and as really a man as her hero of the Indian Mutiny. But, as she assuredly believed, and as her profoundest insight taught her, he was also God. How, then, came the transition between Jesus at twelve in the temple, and Jesus some twenty years later on the Mount of Transfiguration, and as sought by the Greeks?

Using child's language, and reasoning as a well endowed child might, they meditated this subject for weeks, coming by slow stages to an inference. Janet's Scripture for the inference—for this Scotch woman had a habit of tying every serious thing to her Bible—was the words: "The secret of the Lord is with them that fear him."

Whatever more there was in Jesus, they said to themselves, a boy and a man were in him. To that which he became, the boy's and the man's behavior was the key. God himself could not have made the Jesus of the transfiguration, and the Jesus whom the Greeks sought, except the boy and the man had done their part. Nor was it an easy thing for the boy and the man to attain to such behavior. It was a boy's and a man's fight. Might not every boy and man approximate such a fight?

To this principle mother and son thenceforth shaped their lives. Both set themselves to be always about their Father's business. Both set themselves to supply the simple but profound conditions of character and of spiritual life. They were, as they deemed, to be simple-hearted, human, joyous. Had not Jesus known children's games? But they were to work, nevertheless, the works of Him that sent them. As they were much in prayer, would not God also speak to them? This was their belief; and they believed, from time to time, in no overwrought way, that God did so speak. What he said to them, or seemed to say, was mainly in the range of duties made clear and sweet to them, of inner comfort and of inspiration for living. But not always. To these true, earnest, God-acquainted persons, the veil of the future, at times, seemed also to lift.

They were both certain, for example,

during Duncan's getting ready for Edinburgh, that the way which looked a blank wall, would open thither, though neither divined how. Similarly, during his undergraduate years, both came to know that the Christian ministry, for which he had been intended, would not be his, though they hardly knew why. As little did they know what other work was for him. Janet knew, too, and presently Duncan did, that his work would lie largely in foreign lands, and his reading thenceforth included many volumes of travels. The value, both to mother and son, of these foreknowings,—which had not a tinge of superstition or of fatalism in them, but which were as simple and natural and joyous as the praying of the two,—no one could measure. Their purpose, their preparation,—as in this reading of travels,—and their faith focused at these as yet unverified certainties of the future with a love and passion tonic and inspiring. Faith was, indeed, for them, the "assurance of things hoped for."

What were the keys to this secret of the Lord? Blameless living, absolute sincerity, high purpose, steeping themselves in the life and spirit of patriarchs, lawgivers, psalmists, prophets, apostles; above all, a constant resting in God. Janet still treasured the letter of John Gordon, banker and ironmaster, saying that, as he had no son to speak in the Evangel, he begged her that a lad so rugged and joyous and devout as hers, and who, in the Stirling high school, was making such an honorable record, might, at his charges, attend the university. Also, a letter from Prof. Archibald Geikie, about midway of the Edinburgh course, saying he was sure that her son was predestined to read God's thoughts in the rocks even more than in ancient Hebrew and Greek.

When, therefore, Janet read the words in Duncan's letter: "If a young person, fair and tall, and comparable to none I know but Janet McLeod, shall look into our small house, God will have sent her, and all will be well. Grant her, I pray you, my mother, aught she shall ask. But, if she come not, God means otherwise,"—she felt that another meaning of the future was about to be disclosed. And between her thankfulness for Duncan's and Douglas Campbell's spared lives, for the prosperity of both of them, for Duncan's promise that she should visit Colorado the next summer, and her solicitude about the "young person, fair and tall," her entire day was a prayer. She walked to St. Ninian in the early afternoon and read to Margaret Campbell the less confidential parts of Duncan's letter, and the two women commingled their tears and songs of thanksgiving. Janet could ill spare the time that day to go to Margaret, but the news was too good to keep. She reminded herself, also, of the Scripture's disapproval of holding back good tidings. She worked all the harder when she got back.

* Copyright, 1902, David N. Beach.

Throughout the day, and even when praying, Janet would from time to time find herself wondering whom Duncan had in mind. His acquaintance was large in Edinburgh and elsewhere in Scotland. Would some young woman, passing through Stirling, call upon her out of respect for her son? Or could it be some one she herself knew in her native town? Among these last she thought of several, but most of Kathleen; and yet, from Duncan's never having seemed to think of her, from the very distinct set of Kathleen's life in scholarly and altruistic directions, and from their wide difference in means and social position, Janet tried to dismiss the thought of her, lest she be disappointed.

Do, however, what she would, over and over again throughout the day the face of the child Kathleen, in her Bible-class, before Kathleen's college days, would intrude itself. Once Janet found herself in a reverie, her work fallen to the floor, and the fire burnt low,—she never could tell how long it lasted,—recalling the child's mobile and strangely winning face, her unselfish ways, her rare insight into Scripture, her fondness for her humble teacher, and the renown she had since won at Girton College, Cambridge, and in philanthropic work in several British cities. She remembered, too, with quickened pulse, how Kathleen had not forgotten her, though their lives had grown apart; but how, on the contrary, once a year, at the Christmas season, if not oftener, she had called; and how, on Janet's birthday, which the child had been wont to make much of, there never failed still to arrive some remembrance—a book by Professor Bruce, or a volume of Prof. Robertson Smith's, or something of Henry Drummond's, with such words on the fly leaf as only Kathleen could write. Now she thought of it, too, was not Duncan's having maintained absolute silence about her significant? "O God!" Janet was roused from her reverie by hearing herself say,—"O God! if such a woman, so winsome, so tender, so good, so able, might be for Duncan!"—but she did not let herself finish the prayer, so shamefaced was she.

All this rushed back on her afresh when she heard Kathleen dismiss her carriage, and hastened to open for her the door. Her heart and her hope beat high. Had not Duncan said, "God will have sent her, and all will be well"? But when she saw that fine creature, dressed so perfectly, sitting opposite her, and looked into the open, frank eyes, and saw her so self-possessed, so tender, and yet so strong,—her heart sank. And though Janet had held her self-possession, too, and though they both had been greatly moved during the half hour,—as Janet thought it all over, she despaired. Standing, thus, inside the closed door, with the carriage wheels receding, she found herself saying: "She will be good to Duncan. She will carefully ascertain the facts, and think them through. That is why she asked for the letter. But her heart will either have gone to another, or to God's work. Oh, ma' puir laddie, God help ye!"

But that was before her prayer. She has wrestled since. She has read, moreover: "The Lord God of heaven, which took me from my father's house, and

from the land of my kindred, . . . he shall send his angel before thee, and thou shalt take a wife unto my son from thence." She has read of the sign asked by Abraham's servant to be fulfilled. She has heard him exultingly tell: "And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder." She has heard the question: "Wilt thou go with this man?" and Rebekah's swift, womanly reply: "I will go." She has, in short, found wings again. So, with a face bespeaking at once solicitude and triumph, she opens Duncan's letter, spreads it out over the love story of so long ago, and reads:

"Annie Laurie Mine, October 20.

"MY DEAR MISS GORDON:

"This letter will surprise you.

"It surprises me, so stupid and so blind have I been.

"Moreover, as I see it now, I have been rude to you. Not in anything done,—God forbid!—but in things undone. Such kindness as you have shown my mother should have received some acknowledgment from me. Will you please forgive me?

"In a letter to my mother, going by the same mail as this, I have told her of seeing, when it was necessary for him and for me, Douglas Campbell's Margaret and her bairns at St. Ninian, as if I were there. I saw more, which I did not tell my mother.

"I saw a small girl's face, bending with my mother's over an open Bible. I saw the love between them, and how the small girl helped my mother perhaps more than my mother helped her.

"Miss Gordon, I loved that girl. I told no one. I did not tell myself. She is not, I said, for me. Hence the fury of my work and my honors in the high school. It was the only way I could banish that girl's face. But, with all my work, it would come back to me. I saw it in Stirling. I saw it at Edinburgh. It followed me in my walks on the Calton Hill, around Arthur's Seat, on the Braid Hills, and by the Forth. It looked out at me from Latin, Greek, Hebrew, from calculus, from biology, from the rocks Professor Geikie unsealed for us.

"Then I struck Drummond. He was a lone man. We men talked much of that. When we had put everything together we concluded that he had turned his face from that life of love for which he was better fitted than any living man, to do Christ's work. Then I had my escape, walking, as I fancied, in Drummond's steps. It turns out, I am glad to say, to have been no escape, but I only so discovered the other day when I almost died for Douglas Campbell, and when I saw, for his sake, his Margaret as if present, and also saw that girl.

"Think me not eerie. It never happened but once. Then two lives depended on it. Also, an emancipation from a great blindness required it, and God was good, as when he sent the ladder to misguided Jacob.

"Miss Gordon, do you think that, after a while, you could love me?

"I have written my mother, as I said. The letter is very full. Douglas Campbell's affairs as well as mine required it. In it I have neither mentioned nor implicated you. But the letter is so writ-

ten that, should you look in on her, she will understand enough, I think, to let you see it. But, if you do not go, she will never know, nor connect you with it. So please be quite free, Miss Gordon, not to go. But, if you see the letter, it will tell you things about me that you ought to know; if, that is to say, you can think seriously of this matter at all.

"What shall I say more?

"In character, in attainments, in deeds, I hope I could merit your respect. I have been fortunate in this mine; and I believe that your father, if he looked up my affairs, would feel it not imprudent, as regards my ability suitably to care for you, to approve my suit.

"But, Miss Gordon, there is no man living that is worthy of you. I think, too, of your renown, of your place among the best forces of our British life, and I almost reproach myself for speaking.

"Yet I cannot but speak. It is my right, and yours,—the right of loving, and of being loved. If you can say me, Yes, no man on earth will be so blessed. I hope, too, that it will bless you. If you cannot, a horror of great darkness will fall; but it can never shut out, thank God, that girl's face bending over my mother's Bible. To have only that will be better than if I had all other faces.

"My dear Kathleen,—forgive my calling you so just once,—I love you. God bless you! Always yours,

"DUNCAN McLEOD."

"But for the learning," cries Janet McLeod, "it's the same letter his father wrote me after the Relief of Lucknow. Starvation opened my Duncan's een, and the peril in the shaft opened oor bairn's. Ay, and when my Duncan was back from the Mutiny, and told how the hunger wrought in him, he added that his father, though but a lad then, saw, when hard pressed amidst the battle of the Nile, the child face of her that, ten years after, became his wife,—saw, and by the sight overcame. O God, that the same blessed outcome may be to oor Duncan and Kathleen!"

Thereupon, with streaming face, she seeks her chamber, after a day so eventful, there to wrestle through the night watches for the twain.

Oh, scoffers at prayer! oh, respecters but neglecters of it! in a world in which men are appointed to be co-workers with God, and in which the supreme forces are psychic,—little do you know how much you yourselves owe of blessing to intercessory prayer, or how much of all that is strongest and sweetest in life has that for its initial!

But God alone knows the true answer, when prayers conflict as they seemed to that night.

For it is ten o'clock at Stirling House, Liverpool. The settlement's day's work is done. The residents of the house have been along the docks all day bringing sunshine and hope into the wretched homes of the dockers, and conducting the Kindergarten teaching, the Mothers' Meeting work, the Night School instruction, and the Boys' and Girls' Club campaigns. It has been a day of successes. The successes have proved their genuineness by the dissatisfied feeling they have left in the workers. "What are these among so many?" and, "Who is suffi-

cient for these things?" they ask one another as they assemble for the devotions which end each day, but which, this night, are turned into a vigil of prayer for a special object.

The leader reads, out of the Acts, the account of Barnabas, leaving the great work begun at Antioch to seek Saul. "It was Miss Gordon," she says, as she lays down the Bible, "who suggested this settlement; for whose town it is named; who has brought each one of us into the work; and whose supervision of it, with frequent bits of actual residence, seems indispensable to its continued success. And now Melbourne, where Henry Drummond made so profound an impression, summons her to begin a Social Settlement there, and to organize the entire Australian work. The matter before this vigil of prayer, is, Can Stirling House give her up? Can England spare her? Submissive to God's will, we believe it right, nevertheless, to lay on him our burden, pleading that she may remain to do the work that lieth next. Until that is stronger,—as for the large but still infant work at Antioch, Barnabas went to seek Saul,—shall we not intercede that we may retain Miss Gordon? The time is now yours."

Some one thereupon gently starts,—

"Work, for the night is coming";

and some one else,—

"Rescue the perishing";

and yet another,—

"Saviour, I follow on, guided by thee";

and then the depths are broken up, and prayer after prayer, almost agonizing in quality, ascends. Young women from Chester and Lincoln, from Salisbury and Carlisle, from York and Birmingham and London, follow one another. One tells her heavenly Father of a life of luxury, another of a life of doubt, another of a life nearing a great sin, left, each, for this saving work in the vast seaport. They thank God that ever he led their steps to Girton College; that Miss Gordon was there; that she gave learning a new meaning for them; that she lifted it higher than they had ever esteemed it, and yet subordinated it to character, to spiritual living and to daily service.

"O God," pleads she that has spoken of a life nearing a great sin,— "O God, ships dropped down the Mersey this day for India, for China, for Japan, for Africa, for South America, for Canada, for the United States, for the Mediterranean, for Spain, for France, for the Baltic. We go to all. All come to us. Is there, O God, any work beneath the southern cross so pivotal and needy as Liverpool's? And, O blessed Lord, do not we, too, need Miss Gordon? Consider Girton. Consider us girls. Let not our feet slip. But who, after Jesus, can so hold us as she?"—and the prayer is dissolved in a sobbing as if heart would break.

There, then, we leave them, past midnight, pleading; and, returning to the small house in Stirling, just as there is the faintest flush in the eastern sky, we find Janet McLeod still wrestling that Kathleen may go to Colorado, as Stirling House is wrestling that she may stay in Great Britain. Janet is very weary, and seems, in her weariness, to hear a Voice, saying, "Let me go, for the day breaketh"; to which, with all the might of her

nature, she makes reply, "I will not let thee go, except thou bless me." And now, prescient of victory, she adds: "O my God, who grantedst the face to Nelson's hard pressed gunner; who grantedst the face to the man starving at Lucknow; and who, now, hast yet again granted the face for the rescue of Douglas and Duncan,—mercifully do for our ain laddie as thou didst for them that

feared thy name afore him, and whose bluid is his! O our Saviour, be that guide to gie Duncan Kathleen!"

An hour later the rising sun, thrusting its bar of gold between curtain and window casing, lays it across a sleeping face, as it had been the face of an angel.

Chapter VI., entitled *A Caledonian Captain of Finance*, will appear next week.

In and Around New York

A Beecher Memorial

The Beecher memorial building represents the ambition of Dr. Hillis and his fellow-workers to make Plymouth Church all in their day that it was in Mr. Beecher's day. Not that it has gone backward, but times have gone forward. Dr. Hillis looks forward to a Plymouth that shall have a multifarious work, perhaps combining in one plant what is now carried on in three. The decision of a school board to erect a school next door to Plymouth compelled the disclosure of the ambition. The board has now recoiled from its intention, and Dr. Hillis and Plymouth will at once put the first part of their plan into effect. This plan consists in bringing the remains of Plymouth's famous pastor from Greenwood and reintering them in a plot in Orange Street, where the grave may be readily visited. Above the grave it is intended to erect a tomb such as one may see abroad, a work of art befitting the subject and the man. Plymouth has long had many features of the modern church. They have not been the so-called institutional, but they have filled the social, educational and in some senses religious needs of a neighborhood, as have Hall Memorial House and others on the Heights. Now it is proposed to enlarge Plymouth's plant by erecting on Orange Street adjoining the church a modern building, equipped for all parish purposes. It will be a hive of neighborhood activity, wherein Plymouth, in ways of which Mr. Beecher never dreamed, will reach and touch and influence the people. Later, if ideals are realized, other buildings will rise as needed, until the whole block may be covered, and Plymouth may become a preaching plant, as great in its day of new forms as in Mr. Beecher's day of one form.

Incidentally it is planned to place in this memorial house, first to be erected, relics interesting because they were of and from Mr. Beecher, but priceless because they, many of them, are essential parts of a struggle that affected the nation. Manuscript sermons against slavery and the original manuscript of Uncle Tom's Cabin, the pulpit from which Lyman Beecher preached against dueling after the death of Alexander Hamilton—these belong to the public, with Plymouth as custodian. Several meetings have been held in the interest of the plan, and Dr. Hillis has set forth in a sermon the services of Mr. Beecher to Plymouth, to Brooklyn and to the world. Committees have been named, and a notable beginning has been made on the \$150,000 needed to launch this project of Plymouth Church development.

A New Assistant at Lewis Avenue

This Brooklyn church has asked Mr. Edwin M. Martin, now pastor of a Wisconsin Presbyterian church, to become assistant to Dr. Kent. Mr. Martin was present at the recent anniversary services in the church and made an excellent impression. He will begin regular work March 1, his particular duties to be among the young people and in the Bible school. Lewis Avenue's twenty-fifth year was a prosperous one. It paid \$7,500 on its mortgage and all bills had been met when the year closed. About fifty persons were re-

ceived to fellowship at the January communion.

A New Building for Madison Square

Dr. Parkhurst's church has practically decided to sell its present property to a large insurance company, which already owns all the square block except the lots on which the church buildings stand. The church is not, however, to desert its historic location, but is to erect a new modern building across the street. The new site is owned by the company which purchases the present edifice, and when the transfer is made the church will receive a cash balance of \$300,000 with which to build the new structure. The stated price to be paid for the old site and building is \$1,050,000, while the new site is valued at \$750,000.

C. H. A.

Notable Work in White Plains

An independent neighborhood life in a rapidly growing section of White Plains, at least a mile from any other church, presented a somewhat unique situation to the fertile mind of Rev. William Dana Street, a relation of the late Dr. Owen Street and Dr. M. McG. Dana, both former pastors in Lowell. Mr. Street was formerly the assistant of Dr. A. E. Kittredge, and is now a lecturer at Union Seminary. A church was needed to lead the spiritual, educational and social forces, and the Congregational polity was peculiarly adapted to the situation. One was formed in 1901, with Mr. Street as pastor. For three months it met, not in a stable, but in a carpenter's shop, with a stable adjoining. In December, 1901, it entered its present \$12,000 frame building, which, seated with 250 chairs, can also be arranged easily for Sunday school purposes. Below are held the primary department, the young ladies' prayer meeting, organized like a college fraternity, and the midweek service; and near by is a well-filled china closet. The church, organized with fifty-seven members, today numbers 123, of whom fifty-nine are adults, admitted on confession. The Sunday school, graded on lines parallel to the public school, has 160 members. An efficient organization of the women covers all the women's work in the church, co-operates with the public schools and ministers relief to the neighborhood.

The church has organized a union Sunday school association meeting, held in the fire engine house at Scarsdale, five miles away, into the Scarsdale Branch of the White Plains Church, which pays the salary of Mr. R. O. Pritchard, a student of Union Seminary, who spends three days of each week in Scarsdale, where Mr. Street and Mr. Pritchard alternately preach in the afternoon, and the latter assists in the evening service of the home church. A study of "the origins of faith" shows that of this rarely efficient organization the official board consists of two former Presbyterians, two besides the pastor from the Reformed Church, one each of Baptists, Methodists, Episcopalians, one without preference and one by confession. So much of Christian unity and power in one year's work! So much of efficient Christian preparation also for the Greater New York, when it shall march a little further north to annex new cities and towns.

F. B. M.

The Conversation Corner

Animals Going to School

A RECENT Corner had, you remember, a college boy's pen-and-ink postscript of himself "going to school," with his little black dog following him. I wondered at the time whether his dog really did, like Mary's little lamb, go to school. But now I find that all animal children go to school, for

On the Way to School



I have just been reading Dr. Long's new book, "School of the Woods," in which he makes it plain that the young animals all learn how to do things from their parents. He thinks that we have explained the knowledge of the brute creation too much by instinct—or heredity, as the scientific people call it—and that little foxes and fawns and fishhawks are taught by their father and mother in the first few weeks of their lives, just as boys and girls are in their first few years.

He describes all this in real stories of what he has himself seen in the woods, otters, deer, partridges, porcupines—the latter, I suppose, like the one which Alfred and the other boys captured for my benefit up in New Hampshire—patiently giving their children lessons as to getting food and other necessary things which they must know before they go out into the great wilderness world to

What the Fawns Must Know



earn their own living. No doubt many of you obtained this book on Dec. 25, and I hope that many others will be charmed by its fascinating chapters and its hundreds of clever pictures, two or three of which, by the courtesy of Mr. Ginn, the publisher, are copied here.

THE EDUCATION OF A HORSE

The teachability of one animal is sufficiently proved by our account of "Jim Key," which has brought me many letters. A Massachusetts lady writes:

I thank you for giving the delineation of that wonderful horse. I should think it beyond credence were its truth not vouched for by the highest authority! We know that the horse is a very interesting animal, susceptible of training to do many things, but "Jim Key" surpasses all that I ever heard before. B.

A Western gentleman, who has different titles prefixed or affixed to his name, says:

The marvelous story of that wonderful horse—it has gone out of our home to astonish and enlighten others. H.

This is what a little boy says, which interests me still more:

Dear Mr. Martin: I have been to see Jim Key. I think he is a wonderful horse. Auntie gave him the word children to spell, and a boy gave him register, and he spelled both all right. I think number-work is the most wonderful thing he did. Did you see those slips on the backs of the chairs about

being kind to animals? I did, and I signed my name to one. Good-by from
West Newton, Mass. PHILIP W.

Yes, I saw them, but I was so busy in watching the horse I did not take one, but I know it was the Band of Mercy pledge, which I see I have right before me, and it is this:

I will try to be kind to all living creatures, and will try to protect them from cruel usage.

It is on a large calendar with a fine "Pussy" picture on it, and many nice things about animals on the monthly leaves. Cornerers can have it by sending ten cents to Miss Olney, 346 Pine St., Providence, R. I., to pay the postage. The one of the "memory gems" that finds a response in my memory is the caution not to "put iron or steel bits in a horse's mouth in frosty weather without first warming them, as they will take the skin off the horse's tongue." My father told me that when I was a small boy, and one cold morning I was so fearful that in bridling our old "Spot" I should put the bits in before they were warm enough, I just touched them to my own tongue first. I never tried that method again!

CHILDREN WRITE ABOUT ANIMALS

They never tire of doing that, showing their constant interest in them.

Dear Mr. Martin: My little sister and I went to our auntie's farm. They have two children, four kittens, two maltese and two black and white ones. We each had one to play with. I named mine Teddy and put a red, white and blue ribbon around its neck, but next time I went to see it the mother cat had pulled it off. They have one big dog and about thirty-five cows, besides pigs, chickens and horses.

We have one horse at home and he is brown. His name is Prince. One day a little boy, whose father takes care of our horse, went into our barn and got Prince and rode all over with him. Prince is very much afraid of the cars. The little boy saw one coming so he turned the horse around and came back home. His mother said that his father might whip him, so he ate his supper and got into bed before his father got home, so he escaped the whipping. He is only seven years old. I thank you very much for my certificate.
Watson, N. Y. MARJORIE E.

How many animals in all can you count, including the children? What do you think of the little boy's adventure? What did he do that was wrong? What did he do that was wise? Should he have sat up and told his father about it? Perhaps his father belonged to the Band of Mercy and would not have whipped him!

Dear Mr. Martin: Thank you ever so much for the certificate. . . . My little canary, whose name is Wee Willie Winkle, came with us all the way from Minneapolis, where we used to live. One day we let Winkle out of his cage. He caught his foot in the cane bottom of a chair, and twisted his claw around, hurting himself quite badly. Afterward the claw dropped off. Mother says she thinks he has an abscess on his leg, like the President had, and I said he ought to feel very distinguished. I send — for the blind children in India.
Fall River, Mass. DOROTHY S.

On the Way to School



For the Old Folks

"THE JUDGMENT OF CONSCIENCE"

Kindly tell me through the O. F. column the author of the poem, "I sat alone with my conscience," always published anonymously. Westboro, Mass. E. R. G.

Rev. Charles William Stubbs, dean of Ely, and preacher at Harvard University in 1900. It was first printed in the *Spectator*, later in "The Conscience and Other Poems." He is to be distinguished from Rt. Rev. William Stubbs, Bishop of Oxford, deceased, whose valuable library has recently been secured by our Congregational Library.

These are the first and last of the eleven verses:

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.

And I know of the future judgment,
How dreadful so'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

"WITHOUT HASTE, WITHOUT REST"

Will some one kindly inform me who is the author of these lines?

Without haste, without rest,
Blind this motto to thy breast;
Bear it with thee as a spell,
Storm or sunshine, guard it well.

I think it was in Town's Fourth Reader, when I was a schoolgirl in Maine, thirty or more years ago.

Kansas City, Mo.

N. A. R.

I do not find them in that reader. They are evidently founded upon Goethe's lines in *Zahme Xenien*:

Wie das Gestirn
Ohne Hast
Aber ohne Rast,
Drehe sich jeder
Um die eigne Last.

(As the stars, without haste, but without rest, let each man revolve about his own task.)

Lewes' life of Goethe mentions the gift of a seal to the poet by fifteen of his British admirers, the design being a star, with the words, *ohne Hast ohne Rast*. Carlyle conceived and executed the plan; among the other friends were Scott, Lockhart, Wordsworth, Southey, Professor Wilson and "Barry Cornwall." This was in 1831; Goethe died in 1832. But who wrote the verse first quoted?

"PEOPLE WILL TALK"

Several copies of the lines asked for Dec. 13 have been sent, which can be had on request—with a stamp. The only authority given is: "from the *Montreal Witness*, credited to the *Trowbridge Chronicle*." Here are sample verses:

If threadbare your coat, or old-fashioned your dress,
Some one, of course, will take notice of this,
And hint rather close that you can't pay your way;
But don't get excited, whatever they say—
For people will talk.

If you dress in the fashion, don't think to escape,
For they criticize then in a far different shape;
You're ahead of your means, or your bills are unpaid,
But mind your own business, and keep straight ahead—
For people will talk.

Good friend, take my advice, and do as you please,
For your mind (if you have one) will then be at ease;

Through life you will meet with all sorts of abuse,
But don't try to stop them, 'twill be of no use—
For people will talk.

Mrs. Martin

The Literature of the Day

The Place of Christ's Death

Professor Denney warns his readers that the theme of study in his new book on the death of Christ* belongs to the field of New Testament interpretation rather than to that of dogmatic theology. The most noticeable feature of it from the point of view of the thinking of the fathers would be that it declines analysis and definition of the atonement. Yet in its implications it cannot be otherwise than influential in that reconstruction of dogmatic theology which must be one of the tasks of the near future. Outside the creed-bound churches, where fresh theological thinking is believed to be a sort of spiritual suicide, such reconstruction is recognized as a sign of youth and health in each new generation, to be interrupted only by the temporary concentration of effort by Christian thinkers on such special questions as have engaged the attention of the churches for the last few decades.

As a forward step in this direction the book is welcome. As a careful study of the central position of the faith in its sources it is doubly welcome. After an introduction, in which he records his protest against a too rigid distinction between Biblical and systematic theology and vindicates the essential unity of the New Testament on deeper grounds than the decree of the church binding its books together, Professor Denney takes up in their order the synoptic gospels, the earliest preaching, the epistles of St Paul, the epistle to the Hebrews and the Johannine writings, finding in all an emphasis upon the death of Christ which sets it apart as the central purpose of the life of our Lord. If he finds this importance to some extent rivaled in the fourth gospel by its philosophy of the incarnation, yet even here the words of Jesus foretelling his death and the minute account of his passion do not change the order of importance, which is still further fixed by the place of overwhelming interest which the death of Christ holds in the first epistle of St. John.

The results of this study of New Testament documents are summed up in a final chapter on the importance of the death of Christ in preaching and in theology. In this relation it occupies a unique and unrivaled place.

The death of Christ is the central thing in the New Testament and in the Christian religion as the New Testament understands it. . . . The Cross and the word of the Cross—the Cross and the rationale of it in relation to the love of God and the sin of man—are for religion one thing. This being so, it is apparent that both for the propagation and for the scientific construction of the Christian religion the death of Christ is of supreme importance.

The purpose of the book naturally raises the question of the modern lapse of a sense of sin which the author ascribes primarily to

the dominance in the mind for the last forty or fifty years of the categories of physical science, and especially of a naturalistic theory of evolution. All things have been naturalized, if we may so speak; the spiritual being

no longer retains, in the common consciousness, his irreducible individuality; he has lapsed to some extent into the vast continuity of the universe. . . . We are afraid to speak as the Bible speaks about personal responsibility—we are afraid to say the tremendous things it says about sin and sinful men—both because we would not be unjust to others, and because we wish to be considerate to ourselves.

This is, however, he believes, a transitory stage of thought.

The naturalistic view of the world cannot permanently suppress the moral one. Even while it has seemed to threaten it, it has been preparing for its revival in a more profound and adequate form. The sense of personal responsibility, when it does come back, will be less confined, more far-reaching and mysterious; it will be more than ever such a sense of responsibility as will make the doctrine of a divine atonement for sin necessary, credible and welcome.

With all this just sense of the central necessity of the death of Christ and of the place it holds in the thought of the apostolic age it must be remembered that the book deals with only a part, though one of the greatest parts, of the work of Christ. Even the cross must be held in its proper place and proportion in our conception of a saving and atoning Christ, incarnate, living, dying, risen and ever living to make us sharers of his life. The cross was the completion of Christ's earthly mission and not the culmination of his work for men. We cannot afford, in bringing back the New Testament emphasis upon the death of Christ, to leave a chance of misunderstanding by which even the unthinking shall identify the point of contact between the soul and Christ with a merely historical and ended fact in history. Professor Denney would be the last to state the case thus; but if in one of the strongest and most significant books of constructive theology of the time he has left any loophole for misunderstanding this is the point or danger.

A New Encyclopedia

Three volumes of nearly 850 pages each carry the treatment of this new aspirant for honor among the encyclopedias* through the word Canada. The editor in chief is President Gilman of Johns Hopkins and the new Carnegie Institute; his assistant editors are Prof. Harry Thurston Peck of Columbia and Frank Moore Colby, late professor in New York University; with a long list of consulting and office editors. The publishers have done good work. The solid type of the page is relieved by the large black lettering of the article headings. The illustrations and maps are admirably adapted to their purpose. Many of the former are in color, giving better information than black and white could do.

This is not a collection of technical treatises in which reference to detail must be obtained by study of an index and working through many pages. It is intended for the general reader, for the untechnical student and for general and easy access to accurate information for

* The New International Encyclopedia. Editors: Daniel Colt Gilman, LL.D., Harry Thurston Peck, Ph.D., L. H. D., and Frank Moore Colby. 3 vols. pp. 822, 842, 848. Dodd, Mead & Co.

every one. Before all else, the editors have labored to secure accuracy and to make the articles interesting. They have wisely discarded "signed articles" and, while securing the best trained assistance, made themselves responsible for the final form of the contributions, thereby securing good proportion and an even texture for the work as a whole.

Thus far in its progress we have found the book admirable in its service as a book of reference for busy men who want a brief, accurate and illuminating answer to their questions. Its good qualities will commend it, we are sure, alike to the scholar and the intelligent reader, as a convenient and up-to-date companion, in the reference library.

RELIGION

The Homely Virtues, by Ian MacLaren (Rev. John Watson). pp. 178. Dodd, Mead & Co. \$1.00 net.

Thoroughness, thrift, courtesy and the other elements which go to the making of a strong character are treated in a direct and practical manner. Particular emphasis is laid upon those virtues which are somewhat out of fashion in this age, such as reverence and courtesy, while the author insists that a well-rounded Christian character should exhibit all these virtues. The little volume is full of sound common sense and would make an admirable gift to a young man or woman.

Life Secrets, by Henry Foster, M.D. pp. 241. Fleming H. Revell Co. \$1.00.

Dr. Foster was the founder and head of the well-known Clifton Springs sanitarium. These brief papers on subjects of the religious life are compiled by Theodora Crosby Bliss from his talks at devotional meetings and Bible classes. She has also prefixed a biographical sketch. They will recall to many visitors the scene and place and be of service to others by their high spiritual and practical qualities.

Studies in the Apostolic Church, by C. H. Morgan, T. E. Taylor and S. Earl Taylor. pp. 226. Jennings & Fry, Cincinnati. 75 cents.

Thirty-five lessons in the Acts and Epistles, intended for a year's course. Each lesson has seven sections, one for each day of the week. For those not already fully supplied with textbooks on the Apostolic Church, this volume may wisely be added. It is methodical, modern, reverent. The introduction has valuable practical suggestions as to ways of studying and teaching the Bible.

Teacher-Training for the Sunday School, by Rev. G. F. Roads, D.D. pp. 95. Eaton & Mains. 40 cents net.

A brief treatment in sections of these three themes: studies in human nature, Sunday school organization and principles of teaching. By no means the final word on this subject, but contains valuable suggestions as a manual for use in a class of teachers.

BIOGRAPHY

Raymund Lull, by Samuel M. Zwemer, D.D., F.R.G.S. pp. 172. Funk & Wagnalls Co. 75 cents net.

Raymund Lull belongs to the wonderful thirteenth century. He was a Catalan, born in the island of Majorca, and stands almost alone among missionaries of the church of that age in his breadth of view combined with evangelical fervor. Himself a layman who late in life devoted himself to carrying the gospel to the Mohammedans, his work was to inform the church, build schools of training and afford the example of a threefold personal attempt to preach Christ among the triumphant Mohammedans of his age. The third attempt resulted in his martyrdom. Dr. Zwemer is himself a missionary to the Mohammedans of Arabia and writes in full sympathy with Lull's spirit and ambitions.

Henry Melchior Muhlenberg, by Rev. Wm. K. Frick, D.D. pp. 200. Lutheran Pub. Society 40 cents.

* The Death of Christ, by James Denney, D.D. pp. 334. A. C. Armstrong & Son. \$1.50.

A compact and interesting account of the life of the real organizer of American Lutheranism. It tells the story of his childhood in Hanover, his decision at the call of Professor Francke, the famous pietist of Halle, to come to America, and of his labors in Pennsylvania and elsewhere for the organization of the German immigrants. The book is well written and fills a gap in the ecclesiastical history of America. It belongs in the Lutheran Handbook series.

The Autobiography of Milton M. Fisher, of Medway, Mass. pp. 86. Rumford Press, Concord, N. H.

The author was one of the original abolitionists and has rendered many public services in the course of a long life in New England. An Amherst graduate, a business man, a member of the Congregational church, his full account of experiences and acquaintance with men of importance in the history of his time affords material for the historian. The book is admirably illustrated with portraits and pictures of famous New England homesteads.

SOCIAL STUDIES

The New Empire, by Brooks Adams. pp. 243. Macmillan Co. \$1.50 net.

A most discriminating review of great world-movements and crises from the well-known point of view of this essayist. Economics here becomes the interpreter of history. The argument is based on the effect upon civilization of the variation of trade routes which always follow the path of least resistance. Thus the equilibrium of society is very unstable. The exhaustion of mineral resources or some derangement of industrial administration from a strike or war, according to the theory presented in this book, has ever been enough to change the seat of empire. As soon as any nation is undersold she disintegrates, for the trade routes immediately center in the dominant market. The great commercial situations and financial systems of the past are sketched with significant generalizations and conclusions, and in an entertaining style. The book closes with a most comprehensive and dramatic picture of contemporary economic reorganization in Germany, England, Russia, Japan and America.

The Coming City, by Richard T. Ely, Ph. D., LL. D. pp. 110. T. Y. Crowell & Co. 60 cents net.

A study of urban life present and to come. Professor Ely notes that already nearly one-half the inhabitants of our country are in the city and predicts that the proportion will grow much larger in the near future. He discusses municipal administration and points out the ends at which it is necessary for reformers to aim. The book does not blink the difficulties of the problem, but is optimistic regarding the future. Appended are brief statistical and illustrative notes throwing light upon the general subject of the discussion.

The Blood of the Nation, by David Starr Jordan. pp. 82. Am. Unitarian Assn. Boston. 40 cents net.

President Jordan's little book is a study of the decay of races through the survival of the unfit. It shows how in peace and war the tendency has too often been to perpetuate the race through the weak rather than through the strong. He believes that there are limits to the improbability of the races of men, and that the downtrodden of the earth are merely survivals of an aneient and unhelpful type of human weakness. About this there will be two opinions. The author's assurance that the successful are the descendants of the kings and nobles of old times is more flattering to vanity than susceptible of proof. With the problem of origins he does not concern himself. With the author's views on the wastefulness of war and the value of hereditary strength for the people we are in full accord.

FOR BOYS AND GIRLS

The Bears of Blue River, by Charles Major. pp. 277. Macmillan Co. \$1.50.

Mr. Major's book, with its vivid pictures of pioneer life in the Middle West, deserves to become a juvenile classic. It has passed into the hands of new publishers, who send it out with illustrations of unusual beauty. It is wholesome adventure of the best kind

and its atmosphere is of just the bracing sort which will be good for boys and girls.

Little Miss Sunshine, by Gabrielle E. Jackson. pp. 418. J. F. Taylor & Co. \$1.20 net.

A well-trained, sunny-tempered little girl, with plenty of money and travel experience, is the heroine of this pleasant story. She comes to the rescue in an aggravated case of long-standing domestic quarrel and in the financial misfortunes of her girl friend's family. The lesson of cheerfulness would have been more telling if the child had had more personal difficulties to overcome, but humor and skill of character drawing make good reading and the interest of the story is well sustained.

The Angel of His Presence, by Grace L. Hill, and Gabriel the Acadian, by Edith M. N. Bowyer. pp. 136. Am. Baptist Pub. Soc. 75 cents net.

The first of these two stories deals with the restoration of spiritual earnestness to a young man whose faith had been shattered by the worldliness of foreign travel. The second is a story of the Acadians in Nova Scotia, in which the sympathy of the reader is engaged for the English and Protestant trials in the days that preceded the dispersion of the French. The moral tone of both stories is good. They are, if anything, too obtrusively religious for the best carrying out of the end of influence the authors have in view.

The Young Volcano Explorers, by Edward Stratemeyer. pp. 332. Lee & Shepard. \$1.00 net.

The second in the author's Pan-American series, following a long line of hero tales which have interested boys. It relates with rapid movement exciting experiences among the West Indies. The boys are educated by their travels. Accounts are given of the volcanic eruptions on Martinique and St. Vincent.

Book Chat

Sarah Bernhardt is soon to publish her memoirs simultaneously in four languages, English, German, Italian and French.

A new patriotic poem by Rudyard Kipling is to appear soon, and there is rumor, which we hope may be authentic, of a sequel to *Kim*.

A copy of the *New England Primer*, in good condition, picked up at an auction sale at a farmhouse in Ohio for twelve cents, recently sold for \$2,500.

Contrary to common belief, it is Tom Sawyer, and not Huckleberry Finn, who is Mark Twain's original in his books, according to the author himself.

The Metropolitan Magazine, recently purchased by George Harvey, is to be edited by John Kendrick Bangs, and will have as its special field the city of New York.

Chicago's latest aspiration is a Dante Society, to promote the study of the Italian language and to entertain the brilliant and cultured representatives of that country, of whom Signora Duse and Mascagni are notable examples this year.

The librarian of the University of Kyoto has just translated *King Lear* into Japanese for stage purposes. A few years ago Julius Caesar was tried on the Japanese stage, but without much success, although Japanese would naturally be eager to appreciate any play of Shakespeare.

A standard library edition of the works of John Fiske in twenty four volumes, with over three hundred illustrations, is to be issued soon by Houghton, Mifflin & Co. His *Cosmic Philosophy* will have an extensive introduction by Professor Royce of Harvard. This edition will be sold only by subscription.

A Bible containing the family record of Gov. William Bradford for several generations has just been presented to the Pilgrim Society by William L. Davis of Plymouth and will be put on exhibition in Pilgrim Hall. It is an English reprint, bearing date of 1592, of the Geneva, or Breeches version, so called from its translation of Gen. 3: 7.

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The Campaign of Testimony*

V. The Witness Among the University Men

BY PROF. EDWARD I. BOSWORTH

1. Paul's testimony in Athens, the great university town of the ancient world, was delivered in three places: (1) in the synagogue to his own countrymen and a few Jehovah-worshiping Gentiles; (2) in the beautiful square of the city in personal conversation with the university professors and students; (3) and probably in some building on the great square before the court of the Areopagites. The daily discussion in the square resulted in two opinions regarding him: (1) that he was an ignorant itinerant who had picked up some scraps of philosophical learning which he was trying to air; (2) that he really was to be regarded more seriously as a propagandist of two new gods called Jesus and Anastasis ("resurrection"), [v. 18]. Those who took him more seriously may have been, as Professor Ramsay suggests, the university professors, and if so they are the ones who thought it best to bring him before the Areopagites for an informal, semi-official hearing which would show whether any legal action needed to be taken in his case. Paul's absurd reference to the resurrection of a dead person satisfied some of the Areopagites that he was a harmless fanatic and convinced all that no further action was necessary.

2. The testimony was peculiar and stands out in striking contrast with the long Pauline address before a synagogue audience reported in Acts 13: 16-41. Paul shows himself acquainted with the philosophical conceptions of the Stoics and Epicureans, and also with the cheaper, unphilosophical notions of the popular theology. Probably among the crowd that filled the court room both philosophers and populace were represented. In a very courteous and conciliatory introduction he recognizes that they are "unusually religious" [v. 22], inasmuch as in their desire to omit no god they have built an altar to "God Unknown." This altar furnishes him his text and affords also perhaps a suggestion of what his defense would be should a formal defense become necessary.

He then proceeds to discuss the nature of God, utilizing in his discussion whatever the Stoic and Epicurean conceptions of deity had in common with the Christian conception, but unflinchingly setting forth the points of fundamental difference. The features of his conception of God are these: (1) *God is the Creator of the universe* [v. 24]. All forms of plant and animal life, the stars and the sea, are the creations of his inventive genius. This statement involved the ascription to God of a more definite personality than the pantheistic Stoics admitted and was opposed to the Epicurean theory which, while considering the gods to be persons, relegated them to a blissful life among the stars far away from the earth and all of its interests. Furthermore, this statement that God created all things involved the recognition of his supremacy and forbade the ranking of him among the host of gods recognized by the people, if

not by the philosophers. Such a being, too, cannot be thought of as inhabiting a temple.

(2) *God is the personal supporter of all life* [v. 25]. He keeps all forces in orderly balance, the stars in their places, the seasons in their fruitful succession, fills the rivers with his rain and keeps them running to the sea [cf. Acts 14: 15-17]. He is not living a life of blissful indifference to the world as do the gods of the Epicurean philosophers; and, on the other hand, neither does he need the food and drink offerings left by the people in the temples for their gods. (3) *God made all nations of the same stock* [v. 26] and left no room for the proud discrimination between "Greek and Barbarian." (4) *God regulates the course of history* [v. 26], as signing to each nation its period of culmination and decay, setting in motion and directing the great streams of immigration that have so changed the history of the world in the past and are changing it today, particularly in our own country. (5) *God's purpose in directing the development of human civilization is to reveal himself, and to enable individual men to find him* [v. 27]. A race capable of intelligent prayer is the highest development of civilization. (6) This is possible because *God is very near to men* [vs. 27, 28]. He has not fled to the stars to avoid men as have the Epicurean gods.

Closer is He than breathing, nearer than hands and feet.

(7) *God is their Father* [v. 28] trying to make his dumb, deaf, blind children know that he is always near to them.

(8) Such a fatherly God cannot be represented by stone and metal as the people suppose [v. 29]. (9) *God will judge the world* [vs. 30, 31]. The time has come when men must prepare by repentance for a long delayed but now imminent judgment, which will be executed through the resurrected Nazarene. And so, after having laid this broad foundation, which every Christian missionary must lay, Paul comes to the culmination: *humanity in the hands of Jesus* [v. 31]. We wish that he could have been allowed to go on with the development of this idea!

3. The result was meager. The self-satisfied intellectualism of the university atmosphere was not favorable to the testimony. It was doubtless a great experience for Paul, and his comment upon it can be read between the lines of 1 Cor. 1: 18-2: 16. Besides a member of the court, one woman is mentioned by name among the little group of believers that constituted the result of his visit.

Perhaps in no age more than in our own has it been essential to recognize the real strength of Paul's position, namely, that he could confront the philosophical theories and popular superstitions of his day with the report of a personal experience of increasing power over sin through association with Jesus Christ, which experience was intelligible to him in the light of certain historic facts in the career of Jesus of Nazareth.

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Our new Spring Catalogue will be ready January 26th; every well-dressed woman should have a copy. Write today and we will mail you one with a line of new Spring Samples, as soon as issued. Be sure to say that you wish the New Spring Catalogue and Samples.

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* International Sunday School Lesson for Feb. 1. Text, Acts 17: 22-34.

The Home and Its Outlook

Winter Trees

Across the sky, across the snow,
The sober rocks are winging slow;
Gay rushes in the rush-fringed pool
And winter trees are beautiful.

The West is now a garden close,
Pink roses and a golden rose,
With amber and with tender green,
To let the throbbing stars between.

Against that world of roses stand—
These are the woods of Fairyland—
Poplar and oak and elm, to make
A gold brake and a rosy brake.

Instead of silky leaves of spring,
The stars now make their garnishing;
For May roses and April white,
The snow has lit them all the night.

The red sun hangs his lantern red
Between the black boughs overhead;
The evening clothes them with his mist,
Half sapphire and half amethyst.

The dawn roses are scattered here
As 'twere a rose espaller
Whose happy boughs have borne for fruit
Red roses all from head to foot.

Even the lamp that men have set
To light the way for traveling feet,
Caught in the dark tree, glitters bright
As chrysoprase and chrysolite.

Down the long road's perspective go
The dark trees in a double row,
Spangled with lamplight gold and cool,
And winter trees are beautiful.

—Katharine Tynan.

Baby and the Obstacles

BY WILLIAM T. ELLIS

Like other preachers, babies are sometimes too deep for our comprehension. If I were asked what is the dominant note in the preaching of the child at whose feet I frequently sit, I should be obliged to make use of the overworked and mishandled word "strenuousness." The idea of the "strenuous life" for babes appears ridiculous, I know, but let me explain.

This little man has no love for ease or the smooth places of life. If he retains any one outstanding impression of his environment during these early years, it probably will be of the steep terrace on the lawn of his home, up which he toils and down which he slides gleefully many times a day.

When first he began to toddle, the baby preferred pebbles and rough dirt to concrete or grass. Even before he was willing to declare his independence of a helping hand, he would travel a zigzag course over all the rough spots in his way. Near his home is a telegraph pole, erected after the cement pavement had been laid, and now surrounded on all sides by half a foot of rough surface—dirt, stones and broken cement. Over and over this he would walk, until it seemed as if even his hardened little bare feet would become sore and bruised. But no; this was the choice spot in half a mile of pavement, because the roughest.

A field full of ruts and stones is bliss to him, and he draws out this sweetness to such length that his family know well

that cuts across lots are never short cuts when he is along. There is no better fun in life than to run up and down an embankment, until his companion's patience almost gives out, even if his legs do not. On a city street he wishes to climb over every waterspout, step or projecting coping that is in his path. As for climbing up and down stairs, that is a pastime which he has enjoyed ever since first he learned to use his feet.

Tumbles? O, yes, tumbles in plenty—although, of course, they have grown steadily fewer, until now the baby has a command over his body, and especially over his sturdy little legs, that will one day make his reputation as an athlete if he continues in the way he has begun.

Enough has been told to show the boy's love of difficulties. No man-made toy gives him the pleasure that he gets from a rough bit of mother earth. If he knew that the moon has mountains I am sure he would cry for it. It used to be that the baby's parents were concerned lest his strenuousness should do him hurt; now they are concerned lest, in the days to come, contact with this ease-loving and luxurious world may rob him of this his chief characteristic. Unless human nature radically changes within twenty years, the baby will find when he comes to manhood that he, and the world, and the Master of all the world's workers, have need of this, his gift. For the spirit that chooses ever the difficult task, spurning a life of indolence, and leaving to others the well-trodden, comfortable path, and that is not afraid to attempt the hard thing, is not the animating spirit of these times. The baby, grown, will find that the easy way is the popular way; that the confident spirit which dares and conquers is not the spirit of the average man, and that the untried heights are left for the few rare souls who covet obstacles. May baby's name be always among that number!

Harnessing the Sun

What shall we do when our coal supply is exhausted? This doesn't mean the supply in our private coal bins, but the immense reserve supply still waiting to be mined. The question need not concern us immediately, but the scientists say that within the next few generations some other energy than that of the combustion of fuel must be relied on to do the world's work. Water power will do much for us, as Niagara and Buffalo prove, yet cannot be depended upon alone. Wind power is another source of available energy, but it is too variable and unreliable to make it of great practical use. Theoretically, tidal power is a force that can be employed, but the difficulty of finding a cheap, reliable method of using it makes it for the time being impracticable.

Just now engineers and men of science are trying to harness the direct rays of the sun and the solar engine is exciting much interest.

John Ericsson, the great mechanic, invented a simple apparatus consisting of a conical mirror or reflector, which re-

ceived the heat of the sun on as large an area as was desired and directed it to a focus where a steam boiler was placed, within which the fluid became available for use in a steam or air engine. The capacity of sun power is estimated as one horse power developed from one hundred square feet exposed to solar radiation. So 22,300,000 solar engines, each of one hundred horse power, could be operated by using only the heat that is now wasted, on the small fraction of land along the water fronts of the sunburned regions of the earth. Ericsson thinks that the time will come when Europe will have to stop her mills for want of coal and the European manufacturer will build his mills on the Nile, where he can obtain more motive power than that now employed by all the factories on the continent.

Solar motors are practical in the sense that there is no inherent mechanical difficulty in their construction and operation. They are, however, variable; they need provision for extensive and prolonged storage, and are expensive. To make them successful they must provide power so cheaply that a business profit can be made. The power is there undoubtedly. How can we get at it?

The Best Authority

They say that worldly goods and gauds
Are all that's "worth the while";
They say romance is out of date,
And love is out of style;
They say a bright tiara's gems
Will solace any three;
But Philip, blue-eyed Philip,
He does not tell me so.

They say that lovers' strongest vows
Have proved but brittle things,
That Love must fly, since Art portrays
The little god with wings;
That youth's fond fancies quickly fade,
That men inconstant grow;
But Philip, faithful Philip,
He does not tell me so.

They say that one should only think
Of lofty birth and place;
They say it makes one thrill with pride
To set the social pace;
They say a cottage on the green
Must be forlorn and slow;
But Philip, ardent Philip,
He does not tell me so.

I let them prate of pride and pelf,
I care not what they say.
O heart of mine! tomorrow's sun
Shall light our wedding day.
Within our cottage, Love, content,
Shall ever bide, I know:
For Philip, dearest Philip,
He says it shall be so.

—Beatrice Hanscom, in *Love, Laurels and Laughter*.

Indifferent correspondents will sympathize with the lad who, after he had been at a boarding school for a week without writing to his parents, penned the following letter: "Dear People: I am afraid I shall not be able to write often to you, because you see when anything is happening I haven't time to write, and when nothing is happening there's nothing to write about. So now, good-bye, from your Georgie."—*Liverpool Post*.

Closet and Altar

CONSTANT IN PRAYER

Men ought always to pray and not to faint.

The promises in the Bible to prayer are not made to one act, but to the continued habit of prayer.—*Edward Payson.*

The long history of Christian achievement teaches this, that power with men results only from power with God. They who stir the world for righteousness are such as know by experience the quiet of the inner chamber.—*D. Baines-Griffiths.*

There is more fear that we will not hear the Lord than that the Lord will not hear us.—*C. H. Spurgeon.*

Lord, send thy light.
Not only in the darkest night,
But in the shadowy, dim twilight,
Wherein my strained and aching sight
Can scarce distinguish wrong from right—
Then send thy light.

Teach me to pray.
Not only in the morning gray,
Or when the moonbeam's silver ray
Falls on me—but at high noonday
When pleasure beckons me away,
Teach me to pray.

—*Constance Milman.*

If a man's earnest calling, to which of necessity the greater part of his thought is given, is altogether dissociated in his mind from his religion, it is not wonderful that his prayers should by degrees wither and die. The question is, whether they ever had much vitality.—*George Macdonald.*

Prayer breathes hope and prayer without hope is sinful prayer.—*John Sergiuff.*

Will a man cry to God for mercy if he does not believe in Him? Will he plead at the mercy seat if he does not expect to obtain his desire? Thus prayer of the true kind is a voucher for the existence of spiritual life in its consciousness of need, in its turning toward God and in its faith in Him. Prayer is the autograph of the Holy Ghost upon the renewed heart. When it can be said of a man, "Behold, he prayeth," the seal of the great King is upon him, he bears the indorsement of the Searcher of hearts. Hence the Lord gave to Ananias this sure indication that Saul of Tarsus was a converted man by saying of him, "Behold, he prayeth."—*Spurgeon.*

We confess unto Thee, O God, how weak we are in ourselves, how powerless to do the work of life, how prone to selfishness and sin. We beseech Thee to grant us strength, the strength of Thy Spirit, the power of Thy Christ, wherein we can do all things. Enable us thus to repress every selfish propensity, every willful purpose, every unkind feeling, every thought and word and deed of anger and impatience, and to cherish perfect love, constant kindness, to think pure thoughts, to speak gentle words, to do helpful and generous deeds. Raise our minds to the contemplation of Thy beloved Son, that, seeing His divine beauty, we may be drawn near unto Him, and changed into His image, and empowered to bring every thought into obedience to Christ. Amen.

For the Children

The Snowstorm

Blow, blow; snow, snow,
Everything is white.
Sift, sift; drift, drift,
All the day and night.

Squealing pig, paths to dig,
Hurry out of bed,
Rub your nose, warm your toes,
Fetch along the sled.

Red-cheek girls, wavy curls,
Schoolhouse down the lane;
Fingers tingle, sleigh bells jingle,
Jack Frost come again.

Hurrah! hurrah! now for war;
Build the white fort high.
Steady aim wins the game,
See the snowballs fly.

Setting sun, day is done,
Round the fire together;
Apples rosy, this is cozy,
Jolly winter weather.

—*Selected.*

The Calf's Nightdress

BY ANNA BURNHAM BRYANT

"My best hockey stick!" cried Johnny, angrily, glaring at poor little frightened Margery, who had just broken it trying to make a "teeter" with the help of that and her Aunt Harriet's ironing board. "Why didn't you take Uncle Abram's gold headed cane—or the umbrellas?" he added, flinging himself out of the door in a rage. Johnny wasn't always a pleasant boy to live with.

"Just you wait, Miss!" he stuck his head in again to say, revengefully. "I know a way to fix you. Just you see if you get a look at my new little bossy-calf Uncle Abram is going to give me. Yah! I guess now you wish you'd let my things alone 'stead o' breaking 'em!"

"A bossy-calf! O Johnny, please! I never saw a dear little bossy-calf—never—not anything littler than a great big hookey-cow! Say you will, Johnny!"

But Johnny was gone, and the bang of the door behind him sounded like a loud, cross No! as Margery listened to it.

"It won't live, probably," Uncle Abram was saying out in the kitchen. It was so still in the room that Johnny had left that Margery could hear every word as plain as could be. "'Twas a pindlin' kind of a little critter anyway, and it come on so awful cold last night the barn wasn't warm enough. If I'd had anything to wrap it up in I'd have blanketed it like a baby, but all the old stuff has been used one way an' another, or stole by tramps, and I couldn't find a thing. I'll carry something over tonight, and try to save the little thing if I can. Johnny lots on it so. Wish't I hadn't promised it to him."

"Wish't your barn wasn't such a ways off!" said Aunt Harriet, in a troubled voice. "That path through the woods is enough to be the death of any mortal. Some of these cold nights I expect you'll just come home froze, and that'll be the end of you."

"Oh, sho!" said Uncle Abram, picking up his milk pails, and just at that instant Margery stood in the doorway.

"O Uncle Abram!" she cried, stand-

ing before him with both her little hands clasped tightly, "can't you save it?"

"Oh, I guess so," said Uncle Abram, easily. "I'm a master hand at saving all kinds of little live critters. I'll see what can be done, my baby!"

"'Cause—'cause"—she almost sobbed, "you can't think how terrible bad he's going to feel if it dies! And he's had one de—spointment a—ready—I broke his hockey stick!"

"There, there, child! what if you did?" said Aunt Harriet, kindly, going up to her and wiping the poor little red eyes with a corner of her blue-checked apron as Margery hid her wet face in it. "I guess he's broken things enough of yours since you've been here to make it about even. There, go along and read your story-book. Your Uncle Abram will save the bossy, if there's any way to save it."

After dinner the weather grew sharp and cold, the wind blew in angry gusts, and the whirling snow that filled the air felt like a shower of cambric needles. Uncle Abram set out early for the far-off cow barn. His kind heart couldn't bear to have what he called "the critters" suffer. He was well wrapped up, and set off at a good pace with the pails in one hand and the lantern swinging in the other.

Margery stood watching the shifty weather vane on the tall barn, trying to make up her mind about the weather by it, as Uncle Abram did. "It points to so many different kinds, Aunt Harriet!" she complained. "There! if it will only hold still with the rooster's tail towards me a minute longer, I can be sure about it. Yes, 'tis truly! north by southeast, I'm most know. And Uncle Abram always says that's the good quarter."

Suddenly Aunt Harriet threw up both her floury hands in dismay.

"He's clean forgot to take anything to wrap up that little bossy-calf in! Where's Johnny? I've a good mind to set him trotting after him. Only he wouldn't get there if I did, like as not, and he don't know the way, either."

"I know the way, Aunt Harriet! I've been two times with Uncle Abram. And Johnny can't, because he's gone skating. You know he asked you at dinner time."

"And you can't, either. So sit down and read your book, and let it go. What can't be helped is best forgot about."

That was Aunt Harriet's one counsel for every kind of trouble—"Go and read your book." There might have been a worse one.

Margery's eyes were on her book, but her feet were plowing along that snowy path in spite of herself. She couldn't help thinking of that poor little shivery bossy-calf, and it was plain enough that Aunt Harriet couldn't either, for presently she spoke out, half to herself, as she looked from the window.

"I'm most wish I'd let you go, after all, seeing you know the way, and you'd meet your uncle. The going part is all safe enough, and coming back you'd have him to look after you. But there!"

That was enough for Margery. As Aunt Harriet disappeared to set the table for supper, Margery went up the back

stairs like a mouse, and had on her cloak and warm "pumpkin" hood in "no time." Up the attic stairs she went with soft, scudding steps to find something to carry for Uncle Abram to wrap the bossy in. Aunt Harriet mustn't be asked—she might change her mind again. In a flash she snatched the first warm-feeling thing her hand touched, and rolling it in a tight bundle under her arm as she went, she sped softly down the stairs and out of the house, and took the woodpath with feet that tingled so to get out of Aunt Harriet's eyesight that they never stopped to feel how cold it was.

And oh, but it was cold! It kept growing very dusky, too, and she thought of bears and wolves and other dreadful creatures, but there was no use in going any way but forward, so she floundered on. Suddenly she gave a sharp scream that changed into a cry of joy, for just in front of her stood Uncle Abram, red-faced and snowy and very much surprised to see a puffing, panting, blue-nosed little girl in the middle of his forest path. This "short cut" to his big cattle barn was one he had slashed out for his own use, and few other people ever attempted it.

"Bless my soul-a-body!" he exclaimed as he began to be sure that it was really his own little Margery and not some Red Riding-hood out of a fairy-book. "Where did you come from?"

"Here's—something—to keep—the bossy—warm!" she panted, letting the awkward bundle fall at his feet.

"Bless your soul-a-body!" he cried again, heartily, catching it up quick out of the snow. "Who ever let you come out like this? I've wrapped the bossy all up warm in some hay—but I declare for't! Long as you've brought this all the way, I'm going to do him up in it! You just turn round in your tracks, little one, and make for home, and I'll go and fix up the little critter, and be back and ketch up with ye! You won't be afraid, will ye?"

"No, indeed," cried Margery, joyfully, and they both went in different directions. It wasn't very long before he was back as he said, and, even with his big cans and his lantern, they made quick time going home. She noticed that he kept laughing to himself all the way, but he wouldn't tell her any reason except that he was so glad the bears hadn't eaten her. He laughed even when they went in at the door and found Aunt Harriet much frightened at not finding Margery, whom she had only just missed and was calling everywhere. He laughed in the morning when he came down to breakfast, and finally invited them all—Johnny and Aunt Harriet and Margery—to take a ride "round the road" and "see the little new bossy."

When they got to the barn he was not the only one that was laughing, for there was a comical little red calf, with very long legs and a very bumpy forehead, wearing a most dandyish-looking blue "swallowtail" with brass buttons, its fore legs stuck gracefully through the sleeves of the coat, while the narrow blue tails swayed first on one side of his back and then on the other.

"That's what—she—fetched—to—wrap—him in!" gurgled Uncle Abram, holding his sides. "I made up my mind you should see it!"

"Better call him 'Dandy,'" said Aunt Harriet. "Do' know's I ever see a four-legged calf wearing a swallowtail before."

"Keep it on him, Uncle Abram!" shouted Johnny, capering about in huge delight. "I'll get all the other boys up here to see the show. Say, he'll live now, fast enough, won't he?"

"Depends—on whether you're a gentleman!" said Uncle Abram, gruffly.

"Oh, he is—he will be!" said Margery, sweetly. "He knows now I tried to make up to him for breaking his hockey stick."

A Child's Prayer

Dear Father, whom I cannot see,
Smile down from heaven on little me.

Let angels through the darkness spread
Their holy wings about my bed.

And keep me safe because I am
The heavenly Shepherd's little lamb.

Dear God, our Father, watch and keep
Father and mother while they sleep.

Teach me to do what I am told,
And help me to be as good as gold.
—From W. V. Her Book.

Alice Freeman Palmer as a Wellesley Girl Knew Her

To the student at Wellesley between 1881 and 1887 the death of Alice Freeman Palmer comes as a personal loss.

From the moment the student first entered the private office of her president, to be met with a cordial greeting and request for her name, she never doubted that a keen human interest was taken in her welfare.

Miss Freeman's memory for names and faces was phenomenal. On my second visit to her office I volunteered my name and was met with the quick response, "Yes, I know!" It was said that by the end of the first week of the college year she knew every one of her girls by name and it was her pleasure to recognize them at all times, whether indoors or out.

It used to be told of her that while showing a college president over the buildings he said with surprise: "Miss Freeman, I see that you notice all your students. I have hundreds of young men under my care, but I do not speak to them when we meet." To which she warmly replied, "I always speak to my girls whenever I meet them!"

When ill tidings came to some fellow-student, it eased the aching hearts of her friends to know that Miss Freeman had gone to her; and when it fell to the president to relate a piece of good fortune, one girl, I am sure, will never forget the hearty hand-shake and evident feeling with which she said, "I wanted to tell you, and I am very glad for you!"

That indefinable quality called "magnetism" was evident in all her public utterances, and people listened spellbound, variously ascribing their interest to her charm of manner or brilliancy in the command of language.

If Miss Freeman were absent from morning prayers in the chapel there was distinct disappointment; and following from day to day the varied petitions that suited the needs of this large body of students, one wondered that no stereotyped phrases or repetitions ever came from her lips.

I. H. F.

What there is in the American constitution that so predisposes it to acids, I don't know; but I believe there is no time of the day or night at which the inhabitants of the United States will not drink lemonade.—From Cotes's *Those Delightful Americans*.

A Creed for Club Women and Others

I believe in afternoon club life for women.

I believe in evening club life for men and women together when it does not rob the home of father and mother.

I believe that woman has no right to undertake any work whatsoever outside of the home, along the lines of philanthropy, church, temperance or club life, that does not emanate from the home and in its final and best results return to the home. Home must always be the center but not the limit of woman's life.

I believe in equal rights in the family for father and mother in intelligence, affection and filial respect. These the club should foster.

I believe in nine-tenths of the club members doing the work and one-tenth the criticising instead of the reverse.

I believe in individual responsibility for every interest of the club, mutual sympathy and appreciation of results.

I believe no woman has a right to accept a place on any committee unless she serve faithfully, promptly, intelligently, and is willing to stand by the results of her individual action.

I believe that women should have a moral responsibility regarding financial matters in the prompt payment of dues and pledges, and a comprehension that as no other phase of life can be carried on without money neither can the enlarged club life.

I believe in the value of a minute, and that thievery of time on the part of one late member from those in waiting is reprehensible. Railroad trains do not wait; why should immortal souls?

I believe, out of consideration for others, in removing the hat in all public assemblies.

I believe in occupying the seat farthest from the aisle when there are others to come, and, for the same reason, occupying front seats first.

I believe that club members should restrain themselves from whispering or the rustling of skirts or papers during club sessions.

I believe no woman should seek or use official position for self-aggrandizement, or club affiliations for stepping-stones only, but that she should utilize her opportunities for the altruisms of life.

I believe the character and good name of each individual member of the club should be as sacredly guarded by all other members as are those of the family, and that the use of dishonorable political methods in club life for women will be the death knell of pure, womanly organizations.

I believe the golden rule for club women should be, Do right unto others, regardless of what others do unto you.—Mrs. Robert J. Burdette.

A Good Remedy for Hoarseness

Pour boiling hot water into a saucer, and let a large sponge suck it all up. Then squeeze it firmly out again. Hold the sponge to the nose and mouth, and breath alternately through the nose and mouth, in and out.

I sing my exercises, the great scale, passages, etc., and all the vowels into it, and so force the hot steam to act upon the lungs, bronchial tubes, and especially on the mucous membranes, while I am breathing in and out through the sponge. After this has been kept up for ten or fifteen minutes, wash the face in cold water. This can be repeated four to six times a day. The sponge should not be full of water, but must be quite squeezed out. This has helped me greatly, and I can recommend it highly. It can do no injury because it is natural. But after breathing in the hot steam, do not go out immediately into the cold air.—From Lehmann's *How to Sing* (Macmillan).

From Pastoral New Year Messages

We print herewith extracts from a few of the pastoral letters which have come to us, though they are so much more numerous than in previous years that it is impossible to do justice to all. They appear in varied and attractive forms. Some ministers, as Rev. W. P. Landers of Sutton, Mass., and Rev. C. P. Boardman of Red Oak, Io., combine their New Year greetings with a pretty calendar, bearing the picture of the church. The latter prints six Daily Ideals. Several, as Rev. E. N. Hardy of Quincy and Rev. C. H. Talmage of Taunton, add to the letter six Resolutions, with the Scriptural quotations on which they are based. The keeping of these resolutions, which seem to be common ministerial property, it is claimed "will make the year full of peace and blessing." Rev. H. W. Kimball of Skewhogan, Me., sends out ten helpful and uplifting resolutions, which appear to be original. Rev. Malcolm Dans, Kingston, R. I., adds to *The Congregationalist Handbook* a few pages, one bearing his letter. Leyden Church, Brookline, received from Rev. H. G. Hale a "Creed for 1908," based on the Beatitudes; while the ministers of Elliot Church, Newton, and Woonsocket, R. I., expressed their greetings in poetic form, Dr. Davis elaborating the figure of ships at sea, and Mr. Alvord giving a simple, mural setting to his faith in *The Abiding Friend*. We are glad of the extension of this gracious custom, which seems to embody the Christmas spirit of peace and good will in such form as will lighten the entire year.

May we who have confessed
Phil. 3: 13, 14. Christ as our Master make the
past the grave of vain regrets
and embittered thoughts, the
forgetfulness of vows, the easy
yielding to temptation and the
indulgence of self; and turn
with humble faith and cheerful
courage to the new opportuni-
ties for discipline and service.
Heb. 12: 1, 2. May those who have delayed
the acceptance of his invitation
John 6: 37. realize that there will never be
a better time than this New
Year of Grace, 1908, and make
this day forever memorable by
entering with all their hearts
into loving covenant with their
Lord.
Isa. 44: 5.

EDWARD M. NOYES.

Newton Center, Mass.

To "the man with the dinner pail" in our
shops, factories and mines: May heaven's
richest blessing rest upon him this coming
year. May unnecessary burdens, where they
exist, be taken off the shoulders of the labor-
ing man, and may the day be hastened when
"capital and labor" shall sustain to each
other the only true and natural relation of
mutual sympathy and confidence.

O. C. CLARK.

Plymouth Church, Springfield, Ill.

I would like to express some word of sym-
pathy to all who have suffered in any way
during the past year; and yet perhaps they
are the richest of all. "Whom the Lord loveth
he chasteneth;" our losses, our infirmities,
the sicknesses that have come upon us, all
these things are for our help; and he who
knows the sparrow's fall knows what we can
bear and all that is best for us. The most

beautiful skies are made by the storms; the
richest experiences in our earthly lives are in
connection with our reverses. All these mat-
ters have to do with our growth in likeness to
the Master; so we can rejoice in tribulations.

GEORGE C. ADAMS.

First Church, San Francisco.

You who are sorrow-stricken, and you
whose hearts are light, are both peculiarly the
care of Him who sent the Comforter and
prayed that your joy might be full.

To the burden bearers of the church may
He give the rich rewards of their willing
service.

May the inconspicuous and unknown among
us share richly in the blessings of the chil-
dren of the King.

And you who have fared thus far upon your
journey without the helpful love of Christ,
may you be led to open your heart to the
Master with the opening of another year. "I
beseech you, be ye reconciled to God." The
issue rests with you. God calls, he does not
force an entrance.

May the New Year enlarge our capacity for
the best things, and fill us "unto all the ful-
ness of God." ALBERT W. HITCHCOCK.

Central Church, Worcester, Mass.

That you may more and more attain unto
Christlikeness this coming year is my most
earnest desire. Seek especially to be like
him in quick and eager response and obedi-
ence to the will of God. It is the secret of a
happy, joyful and fruitful life. Like him, let
the "Father's business" have precedence in
all things. It will amply repay you. Do not
pauperize the spiritual to enrich the temporal.
Like him, forget self in the forceful endeavor
to sweeten, purify and exalt mankind. If
you truly follow him, you will daily study
your Bible; will be much in prayer; will at-

tend, and participate in, the services of the
sanctuary; will give generously, criticize
charitably, work willingly.

Quincy, Mass. EDWIN NOAH HARDY.

Children of time, we may take the hand of
the Eternal. Knowing not what a day may
bring forth, we may share the insight of him
who knows the end from the beginning.

May the face of the Christ, as we look upon
it, be a resistless challenge to us to maintain
fresh and vigorous the determination to con-
tinue in a service to whose blessedness his
whole life bore witness.

WILLIAM L. TENNEY.

North Adams, Mass.

In love with all noble life, I will strive to be
at home in God's world as I hope to be in his
heaven. Though my work lie in the valleys,
I will not spend all my time there, but often
climb upon the hilltops. The dust of earth's
petty dissensions and jealousies I will refuse to
breathe; and my charity of heart shall be like
God's snow, a mantle to cover over all. I will
ask for eyes as much to see the good and true
in others as the hidden beauties in lichen and
rock. Trees and birds and little children
shall teach me the beauty of simplicity; and
my presence I will seek to make known in the
world, not as the sting of the hail, but silently
and softly as the snow falls. I will be willing
to dig for my treasure, nor expect to find it
coined at hand. I will not be so foolish as to
think I can monopolize any of God's air or
sunshine, but will try to make my own life
each day like the breath of heaven to some one
in distress. I will remember that every night
is the mother of a new dawn; and when my
work is done and evening come, I will await
with patience the sound of matin bells to call
me home to worship in my Father's house
above.

Hyde Park, Vt. CHARLES S. HAGER.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 25-31. An Evening with Chi-
nese Missions. Acts 17: 24-31.

Equipment. No society can be so poor as to
be without a few standard missionary books
or pamphlets. For the purposes of this special
meeting one can get along with two, an Amer-
ican Board Almanac and Dr. H. P. Beach's
compact survey of Chinese missions, known
as *Dawn on the Hills of Tang*, published
by the Student Volunteer organization, 3 West
Twenty-ninth Street, New York. Add to
these, if possible, Dr. Arthur Smith's rare
volume, *Chinese Characteristics and Village
Life in China*, a Cycle in Cathay by W. A. P.
Martin and Dr. Leonard's *Hundred Years of
Missions*, the chapter in which entitled *The
Chinese Empire* is very instructive. For a
comprehensive and exhaustive treatment of
China, nothing has ever approached Dr. S.
Wells Williams's *The Middle Kingdom*.

The setting of the subject. By all means
have a good map of China and get some one

to state its boundaries, population, divisions,
mountain ranges and great plains, and enough
of the historical background to furnish the
right perspective for modern missions.

Points of approach and resistance. What
is there in the Chinaman which encourages
us to bring to him the gospel? As respects
understanding, filial piety and devotion to
duty, is he or is he not superior to the aver-
age Oriental? Is his traditional conserva-
tism a real obstacle?

Medical work. Perhaps in no country has
this advanced so successfully. Over three-
score hospitals and nearly fifty dispensaries
have been established and are maintained by
Christian hands. The well-equipped hospi-
tals in such places as Canton and Tientsin
ought to be described and the notable service
of such men as Peter Parker and Drs. McKen-
zie, Kerr and Howard along medical lines
recognized.

The Christian forces engaged. A rapid re-
view of the men who stand out as the heroes
of past missionary operations, Morrison,
Lowry, Gilmore, Mackay and others, who
fought the good fight and left the impress of

their consecration upon many, would lead
naturally up to this phase of the subject.
But we are principally concerned with living
leaders, like Griffith John, Hudson, Taylor,
and our own beloved and faithful American
Board workers. Indeed, for any Congrega-
tional society it would be well to put the
location of the Board's missionaries to China
on a blackboard.

The massacres. Upon no missionary soil in
recent years has the hallowing touch of sor-
row and suffering been put as upon China.
Let some one show to what extent the Boxer
uprising affected missions and who of the
tens of thousands of martyrs should be par-
ticularly remembered by us.

Recent events in China. Some one should
state plainly and clearly the present status of
international relationships, to what extent
China is complying with her agreement to
pay the sum of \$320,000,000 as indemnity for
losses sustained by foreign nations and indi-
viduals during the Boxer uprising, what are
the dominant influences in political life, and
to what extent has missionary work been
resumed.

Maine

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Thomaston; E. R. Smith, Farmington;
H. W. Kimball, Skowhegan.

Bangor's New Church

BY MARY ALDEN HOPKINS

For nearly fifty years the members of Central Church, Bangor, have had for their church home the large, hospitable, plain building, built when Puritan New England knew full well the beauty of holiness but had yet to learn the holiness of beauty. Now men feel that God's house should be most beautiful of all, and the new stone edifice that replaces the old wooden building on French Street expresses the love and loyalty of the worshippers.

Its architecture is early English Gothic. The architect, Frank A. Bourne, now of Boston, grew up in Bangor and was an active member of Hammond Street Church. The large oak doors in front open into a vestibule with a beautiful marble floor; thence one passes into the auditorium. The seating capacity of the floor and the three small galleries over the vestibule and in the transepts is 700. The woodwork is polished oak, and carpets and cushions are a soft shade of green. The whole color scheme is restful and harmonious.

Old memories and associations did not vanish with the old building, for nearly all the furnishings are given "in memory" and form the link between old and new. The handsome communion table is the gift of Miss Annie T. Dennett in memory of her mother, Harriet Augusta Hyde Dennett; the reading desk was given by Mrs. Stickney in memory of her husband, Mr. T. G. Stickney; and the offertory plates were the gift of the Pearl Circle of King's Daughters. The pulpit, presented by the Sunday school, gives each child a personal interest in the church.

Each of the eleven windows is a memorial. These windows are the glory of the building. In the south transept above the gallery, over the chancel, and above the north transept gallery, are three large ones. Beneath the two galleries and along the nave are eight of the usual size.

The upper window in the south transept is in memory of Jonathan Greenleaf Clark, long a promi-

nent member. It represents Correggio's Nativity, though some changes have been made—as in all cases where the windows have been taken from paintings—to adapt it to the new use and to express more finely the religious feeling. The window over the chancel is in memory of Rev. George Warren Field, nearly thirty years pastor, widely known and dearly loved. The scene is the Transfiguration, and the coloring is rich and deep. The third large window, in the north transept, was placed by Mr. Egerton R. Burpee in memory of his father and mother, Isaac and Phoebe Burpee. It represents Hoffman's conception of the Ascension.

Beginning with the lower window in the south transept and moving toward the right, the windows are as follows: The first, in memory of Rev. George Shepherd, founder of the church, is after Dürer's Preachers. Next is the Emmaus window, showing the moment when Christ, breaking the bread, raises his face and the disciples recognize him. This was given by the grandsons of Elishah Adams, organizer of the church and first deacon. The window in memory of Charles Weston Jenkins, one of the founders, was given by his son, Dr. Jenkins, and his grandsons, Mr. Herbert Brown and brothers of State Street Church, Portland. It represents the Baptism of Christ. The last window on the south side, in memory of Mary Marsh Babcock, is a reproduction of Hoffman's Adoration of the Magi.

The opposite window on the north side is also an adaptation from Hoffman, and shows Christ blessing little children; it is in memory of Margaret Lunt Stearns. Next come the Simian window, after Carpaccio's Presentation in the Temple, in memory of Joseph Storer Wheelright; and one after Fra Angelico, Christ washing the disciples' feet, in memory of Samuel Isaac Johnson, deacon 1870-1900. The last window, below the gallery in the north transept, has perhaps attracted more attention than any other. It is in memory of Charles Addison Bontelle, "A brave soldier, a true Patriot, an honest Statesman." The figures are of

Isalah, Hosea and Amos, typifying majesty, love and righteousness.

The coloring of the windows is exquisite, and much attention has been paid to the religious feeling and symbolism. For example, in the Nativity and Transfiguration the light emanates from the Christ, while in the Ascension it comes from above; in the Adoration of the Magi the light streams down from the star, and in the Baptism it again comes from above; in the Emmaus window the light radiates from Christ's lifted face.

Two of the windows are from Tiffany. The other eight are from the Horace J. Phipps Co. of Boston. The cartoons were drawn by Mr. Harry Goodhue and executed by Mr. Phipps. The work has been done under the close and critical supervision of Mr. John S. Penman, the pastor; and indeed the harmony and beauty of the entire building are largely due to his careful attention.

The first services were held Dec. 28. The building was dedicated Jan. 11, with sermon in the morning by the pastor; afternoon addresses by Drs. J. L. Jenkins, now of Jamaica Plain, and E. C. Moore, professor of theology at Harvard. In the evening a fellowship service was held, in which Rev. C. H. Cutler of First Parish, Rev. H. L. Griffin of Hammond Street, Prof. C. A. Beckwith of the theological seminary and others spoke.

The Word and the Work

This paper, which has been published at Bangor for a number of years in the interest of Maine Congregationalism, and latterly as the official organ of the State Conference, was discontinued with the December number. About a year ago a volunteer committee of clergymen took the paper, improved its make-up and matter and sought to ascertain whether the churches would support a state denominational paper. But it barely held its own in number of subscribers, and has not paid expenses. The Maine Missionary Society had appropriated a generous sum for its support the coming year, feeling the need of a state paper to report details of its work. The subscription list, so far as unexpired, is to be turned over to the *Missionary Herald* and *The Congregationalist*. The latter henceforth will be the sole denominational reporter for Maine Congregational churches.

K. S.

The Forward Movement in 1903

The committee on the Forward Movement appointed by the General Conference has issued its letter of appeal and suggestion to the churches. It suggests that, if possible, plans be made to prolong the meetings from one week to ten days where it seems desirable, and that assistance be rendered in each church by one outside pastor, rather than by two or more, as has been practiced somewhat in the past two years. Also, that with effort for deepening the spiritual life be included more direct measures for immediate results in awakening and leading the unconverted to Christian decision.

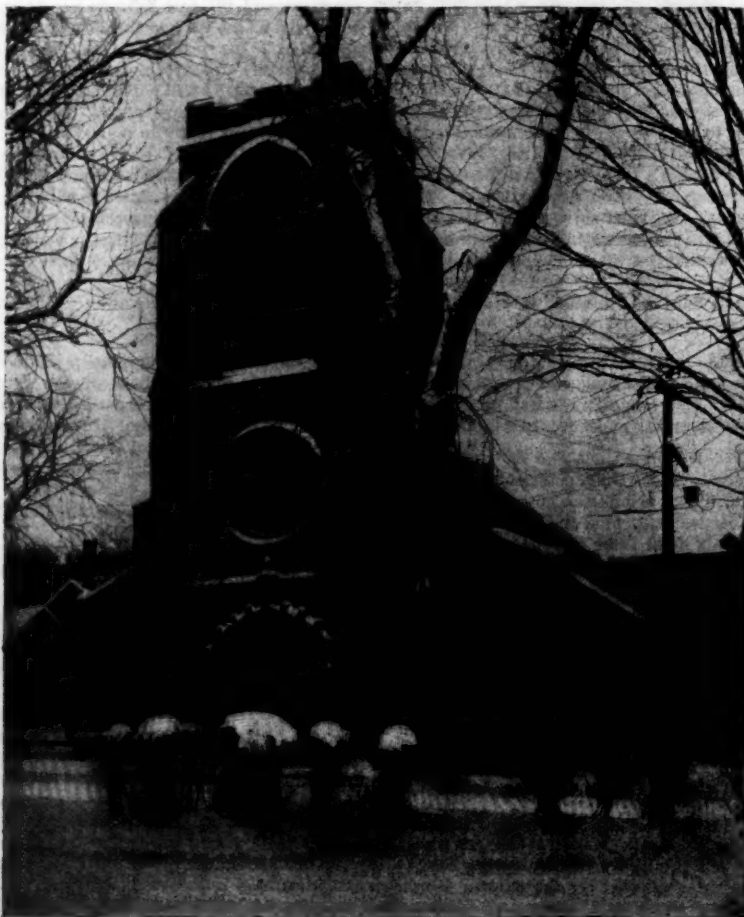
E. M. C.

New Features and Methods

The Sanford Church has a "current facts" feature its prayer meetings. Various persons are appointed to report from their reading each week upon Congregationalism, other denominations, the Bible, evangelistic work, missions, temperance, education, good citizenship, the industrial world.

The manner of installing the stereopticon in Central Church, Bath, is worthy of notice. A former gallery over the vestibule, now a room separated from the auditorium by a stained window, is used as a stereopticon room. All evidence of the mechanical part is thus removed and the dignity of the stereopticon service secured.

E. R. S.



For life, with all it yields of joy and woe
And hope and fear . . .
Is just our chance of the prize of learning love;
How love might be, hath been, indeed, and is.
—Robert Browning.

The Daily Portion

COMMENTS ON THE HANDBOOK BIBLE
READINGS

BY ISAAC OGDEN RANKIN

Jan. 18, Sunday. *The Woman of Samaria.*—*John 4: 1-28.*

"He hath exalted them of low degree." The disciples wondered that he talked with a woman. Yet to this Samaritan sinner he opened his deepest thoughts. To whom else, at this early stage, did he acknowledge himself Messiah? She must have had a little of that hunger and thirst after righteousness which is an absolute claim on Christ. This was seed sowing. When persecution scattered the church throughout Samaria, the harvest was ready for the reapers.

Jan. 19. *Joy in Work.*

He forgot hunger and weariness in the excitement of his Father's business. Jesus was a good workman—he took pleasure in his work. "I am a Christian—nevertheless I try to be happy." Did it ever occur to you how that "nevertheless" dishonors Christ?

Jan. 20. *The Nobleman's Son.*—*John 4: 46-54.*

The point of contact for the child's healing was the father's faith, which foreshadows the blessing of those that have not seen and yet have believed. When a man can do this, signs and wonders will not lead him astray. It is harder to commit those whom we love to Christ than ourselves. Is it true that faith may be the point of contact for God's help to children or to friends? And yet do we forget to pray?

Jan. 21. *The Call of the Disciples.*—*Matt. 4: 18-25.*

They were busy about their own proper work when the call came. Christ seldom looks among the idlers for a messenger—never, so far as I remember, among idlers by choice. Busy people wait on God. But it must be remembered that rest is not idleness. The wide fame of the apostles is but an echo of Christ's call.

Jan. 22. *Preaching at Home.*—*Luke 4: 16-30.*

"The great man is born over the mountain," is always the cry of little men. It takes some greatness to appreciate greatness. These were petty-minded folks, these Nazarenes, or they would not have scorned the possibilities of Joseph's son. They could only wonder and be jealous. To the message Jesus brought they do not seem to have given a moment's thought.

Jan. 23. *Teaching at Capernaum.*—*Luke 4: 31-44.*

There are so many echoes that we are astonished when we hear a voice. This note of authority begins in the words of Jesus after his temptation and continues to the end. It was with authority that he addressed the demons and the storm. It was by his permission that the chief priests and Pilate took and crucified him. Even when he speaks again great thoughts of the rabbi he clothes them with a glory which makes them his own. Note how he rebukes the fever, and what use the sick woman made of her returning strength. Note, also, how decisively he denies himself to selfishness which would retain him for Capernaum. The only way really to keep Jesus for yourself is to give him to others.

Jan. 24. *Catching Men.*—*Luke 5: 1-11.*

The call seems to have been repeated again and again. Was it some particular sin which forced this outburst of confession from Peter? Or, possibly, had some doubt of the power and worth of this unhurrying Master come to chill his too impulsive faith? Had he been ready to draw back, rather preferring to catch fish than men? If so, this lesson of Christ's knowledge and power would be dazzling and

overwhelming. Christ's ideals for us are higher than our own. And how much we owe to his persistence! He will never allow the lent boat to take the place of the consecrated life.

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 19, 10:30 A. M. Subject, *The Rise and Decline of Old Testament Prophecy*; speaker, Prof. Francis Brown.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

FLETCHER—In Everett, Mass., Dec. 30, 1902, Miss Abbie E. Fletcher, aged 75 years.

LYMAN—In Riverside, Cal., Jan. 3, Rev. George Lyman, aged 90 years. He was a graduate of Amherst College, 1837, and Andover Seminary, 1841. He held pastorates in Sutton and S. Amherst, Mass., but in 1873 failing health compelled his retirement from active service, but in 1890 went to California, where he resided till his death.

PRATT—In Springfield, Mass., Jan. 3, Elizabeth Kingsbury, widow of Prof. Henry Pratt, formerly of Dudley, and mother of Rev. D. Butler Pratt of Springfield.

ROBERTSON—In Chester, N. H., Dec. 30, 1902, Mrs. Eliza Woodworth, mother of Rev. J. G. Robertson, aged 83 years.

MISS LUCY LOOMIS

Died in Montpelier, Vt., Dec. 24, Miss Lucy Loomis. She united with Mt. Vernon Church, Boston, at the age of twenty-five, and was for several years one of its earnest Christian workers. For many years she took a leading part in the activities of Bethany Church of Montpelier, Vt. An accident rendered her an invalid for a long time before her death, but from her sick room she always radiated light and cheer.

She was for more than fifty years a subscriber of *The Congregationalist*.

Rheumatism

Is a rack on which you need not suffer long. It depends on an acid condition of the blood, which affects the muscles and joints, causes inflammation and pain, and results from defective digestion and a torpid action of the liver, kidneys and skin.

Scoliosis, lumbago and stiff neck are forms of it.

Hood's Sarsaparilla and Pills

Neutralize the acidity of the blood, perfect digestion and excretion, and radically and permanently cure rheumatism. Take Hood's.

BEECHER'S All the important works of the great preacher are now issued by **BOOKS**

605-54 The Pilgrim Press CHICAGO

J. S. Waterman & Sons,
FUNERAL UNDERTAKERS
and **EMBALMERS,**
2226 and 2228 Washington St.,
Adjoining Dudley St. Terminal.
Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 73 and 73.

SWEEPING REDUCTIONS IN Dress Goods

Remnant Sale at Half Price and Less

OUR DRESS GOODS DEPARTMENT HAVING UNDERGONE A CHANGE IN MANAGEMENT, OUR PRESENT BUYER WISHES TO MAKE A GOOD IMPRESSION.

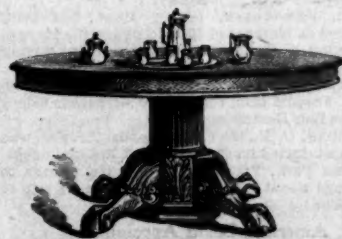
Black and colored dress goods throughout this department have been made into lengths from 2 to 10 yards and placed on the counters down the entire center aisles, at prices which assure purchasers. All weaves, styles and colors desirable can be found in this sale.

A Grand Mark Down of Staple Dress Goods

GILCHRIST COMPANY

Winter and Washington Streets, Boston

LEST YOU FORGET.



Let us not forget that we sprang from a country where not trial by jury, but the dinner is the capital institution, and that our ancestors believed in the undoubted virtues of a good trencher-man.

All this in part accounts for the importance which now attaches to the choice of a Dining Table, and explains why we carry in our stock an assortment of over 100 styles of round, square, pedestal, extension and pillar tables.

Here is as perfect a design as one often sees. It is well balanced structurally, and shows in its fine proportions of pillar, box and base the master hand of an expert designer. Do not forget that we sell these high-class productions at Canal Street prices.

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CARPETS

ATMANU: JOHN H. PRAY & SONS CO.,
FACTURERS CARPETS AND UPHOLSTERY.
PRICES. 658 WASHINGTON ST.
OPP. BRISTOL ST. BOSTON.

Record of the Week

Calls

ARCHER, W. C., Denver, Col., to Naponee, Neb., with outstation. Accepts, and is at work.

BENNETT, GEO. A., Acworth, N. H., to Brookline, Mass., to Courtenay, N. D., in connection with Wimbledon. Accepts, and is at work.

DAVENPORT, MERRIAM B., accepts call to remain another year at Maine, N. Y.

DAVEY, R. D., Chalmers Presb. Ch., Toronto, Can., to Upper Montclair, N. J.

DAVIES, JOHN F., recently of San Bernardino, Cal., to Santa Ana. Accepts.

DECKER, FRANK H., Pawcatuck Ch., Westerly, R. I., to Elizabeth, N. J. Declines.

EVANS, THOS., Welsh Ch., Racine, Wis., to Welsh Ch., Beaver, Mo. Accepts, to begin Feb. 8, closing a pastorate of over 13 years.

EXTENCE, GEO., formerly of Eastlake, Mich., to Hillsboro, N. D. Accepts, and is at work.

FOSTER, FRANK, Memorial Ch., St. Louis, Mo., to North Presb. Ch., same city. Accepts.

JOHNSON, GEO. H., formerly of John St. Ch., Lowell, Mass., to Franklin, N. H.

KETTLE, JOS. B., Rapid City, S. D., accepts call to Amboy, Ill.

LONG, SAM'L A., Watervliet, Mich., to Centralia, Ill. Accepts, and is at work.

LOVEJOY, GEO. E., Pittsfield, N. H., accepts call to South Ch., Lawrence, Mass., beginning Feb. 1.

LYND, S. EDWARD, Zumbrota, Minn., to Fort Scott, Kan. Accepts.

MANN, WILFORD E., to remain a fifth year at S. Roylton, Vt., at an increased salary.

MARTIN, EDW. M., Presb., Richland Center, Wis., to ass't pastorate Lewis Ave. Ch., Brooklyn, N. Y. Accepts, beginning March 1.

MILLAR, WM., Alamo, Mich., to Litchfield.

RANKIN, JAS. H., Presb., Bedford, N. Y., to Connecticut, O. Accepts, and is at work.

REID, JOHN, Greenville, N. H., to Nelson, B. C. Accepts.

SECORD, ALFRED A., to permanent pastorate at Grand Ledge, Mich., where he has already served three years.

SMALL, CHAS. R., Wells, Me., to Lyme, N. H. Accepts.

SMITH, MERTON, to Vancouver, B. C. Accepts.

THOM, JAS. A., Kelley's Island and Isle St. George, O., to Norwalk. Accepts.

WARREN, EDGAR L., Wolfboro, N. H., to Hampton for one year.

WEBSTER, EUGENE C., Jamaica Plain, Mass., to Westbrook, Me.

WILEY, HORACE S., recently of Hillsboro, N. D., to Dodge Center, Minn. Accepts.

LOST SIGHT OF

A Most Important Aid to Education.

An important point often overlooked by parents in bringing up children is the use of proper food as an aid to education.

Children make wonderful progress when scientifically fed.

A little woman in East Brentwood, N. H., says of her girlhood days: "I was never very rugged and cold lunches and hearty evening meals and improper food soon began to work serious havoc."

Then came a period of self-boarding while away at college and it is now easy to see where, in the haste to acquire knowledge, the true knowledge of proper and nourishing food was neglected. The result, as may be imagined, was indigestion, dyspepsia and constipation. Then followed a weary time of dieting and, one after another, physicians were consulted, till hope of permanent cure was abandoned. Then, two years after leaving school, I entered a new home as a bride, and having grown wiser through experience, I resolved to use food in accordance with hygienic principles. This was also necessary as I could not eat anything at all rich.

We commenced to use Grape-Nuts and soon became convinced that it was the most nutritious food we could obtain. I noticed an immediate improvement in my health, my indigestion became less marked and eventually left me for good.

It is now two years that we have eaten Grape-Nuts regularly, and I was never as well in my life as now. I have gained ten pounds in weight and can eat, without causing the slightest distress, the richest kind of food as well as any one, the dyspepsia is entirely gone and constipation never troubles me.

This may not interest others, but it is of great interest to us, for it is our firm belief that my present good health is due solely to the constant use of Grape-Nuts, and we feel that we have great reason to be thankful to the maker of such a perfect and delicious food." Name given by Postum Co., Battle Creek, Mich.

Ordinations and Installations

MOORE, NEWTON W., c. Brighton, O., Dec. 30. Sermon, Rev. J. W. Bradshaw; other parts, Rev. Messrs. Wm. Smith, C. N. Pond and Prof. A. H. Currier.

Resignations

ALYDOR, AUGUSTUS, Barkhamsted, Ct., after ten years' service, to take effect in the spring.

CHILDS, WM., recently resigned at Kalkaska, Mich. The church declines to accept the resignation.

CRANE, CHAS. D., Yarmouth, Me., having decided to remain in California, where he went to establish his son in business.

FOSTER, FRANK, Memorial Ch., St. Louis, Mo.

GOODELL, JOHN H., Market St. Ch., Oakland, Cal.

HILL, DEXTER D., Norwalk, Cal.

KETTLE, JOS. B., Rapid City, S. D., to take effect Feb. 1.

LAD, JAS., Wendell Ave. Ch., Brockton, Mass., to take effect in March.

LOVEJOY, GEO. E., Pittsfield, N. H.

MCCLAREN, JAS. H., Princeton, Ill.

METCALF, PAUL H., ass't pastorate Park Ch., Grand Rapids, Mich.

MILLAR, WM., Alamo, Mich.

MILNE, GEO. W., La Harpe, Ill.

MORE, EDWIN, Jr., Hancock, Mich., to take effect April 1.

TITUS, HERBERT R., Ticonderoga, N. Y., resigned some months ago because of a nervous trouble which made him nearly helpless and a great sufferer. He continues to live in Ticonderoga.

YONKER, WILTO R., Sault Ste. Marie, Mich., withdraws resignation at request of the church.

Dismissals

BRYANT, SEELYE, Canton, Mass., Dec. 31.

Stated Supplies

ALDRICH, JEREMIAH K., formerly of Hyannis, Mass., at Ashford, Ct., in connection with Eastford, where he has been at work for nine months.

DAVIES, FRED, Yankton Coll., at Lesterville, S. D., for nine months.

HARRICK, JOHN D., after engaging in evangelistic work in Oklahoma, returns to Southern California, and supplies at Park Ch., Los Angeles.

HENNESSY, F. J., at Niagara, N. D.

STUBBINS, THOS. A., Holdrege, Neb., at Norwalk, Cal.

TAYLOR, LAWRENCE, Rapid City, S. D., at Bowdle, for six months from Jan. 1.

Personals

BLISS, EDWIN M., editor The Encyclopedia of Missions, etc., has accepted an invitation to become the New England representative of the American Tract Society.

DAY, WARREN F., for eight years pastor of First Ch., Los Angeles, Cal., now becomes pastor emeritus, while his son, Wm. H. Day, for the last two years associated with him, becomes pastor.

DI MICELI, ANTONIN, for the past two years engaged in Christian work in New York, is to take up the Italian work in Hartford, Ct., where a church is expected soon to develop.

FARMAN, M. WINSLOW, Westfield, Vt., served as chaplain to the Vermont Senate during its last session. At its close Mr. Farman received from some 28 senators an engraved purse of \$139 and a gratifying testimonial of personal regard.

FARRILL, EDGAR T., was recently given, by his church at Kenosha, Wis., a silver and gold communion set "for use with the shut-ins."

KIRKWOOD, WM. A., Chester, Ct., has been granted an increase of \$100 in salary.

LYNCH, FREDERICK, Lenox, Mass., has been granted an increase of \$200 in salary, the church, in voting it, stating that they were "not paying enough for value received from the pulpit."

OLMSTEAD, JULIAN H., Bon Homme and Tyndall, S. D., has just been voted a \$50 increase in salary by the Bon Homme church.

PEARSONS, D. K., the Chicago philanthropist, who has just started for Cuba, will visit Rollins College, Winter Park, Fla., on his way. He returns to Chicago about May 1, and later plans a trip to Alaska.

American Board Appointments

LOMBARD, FRANK A., Sutton, Mass., Amherst College, '96, Hartford Sem., '99, to Japan. Mr. Lombard is now in Japan, teaching at the Doshisha. The appointment is made at the request of the mission as well as of Mr. Lombard. At the expiration of three years' service in the Doshisha he will return to this country for a year's graduate study, after which he will enter upon permanent service in Japan.

OLDS, C. B., and wife, Buffalo Center, Io., to Japan. Mr. Olds is a graduate of Beloit, '96, and Hartford Seminary, '99. Mrs. Olds is a graduate of Oberlin, '97, and daughter of Dr. J. D. Davis, one of the Board's pioneer missionaries in Japan.

Churches Organized and Recognized

BESSEMER, COL.—A mission of Pueblo church.

Continued on page 103.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, or eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

NEW PLAN FOR NEW TIMES

(Help for the Prayer Meeting)

Combines Biblical study with devotion and the worshipful element.

Is calculated to attract all classes, young and old.

Has several series of topics, each extending through several weeks, and themes appropriate to special seasons.

Guides the leader and shows him how to secure co-operation of others.

The list of topics for the year, with daily Bible readings and much valuable information, is in the Congregationalist Handbook for 1908, a copy of which will be sent, postpaid, for five cents.

BOSTON The Pilgrim Press CHICAGO

OPIUM MORPHINE and LIQUOR

Have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. Edwards & Son, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 90 North William St., N. Y.



Banishes Billiousness

cures sick stomachs and aching heads. "It's good for children too."

At Druggists, 50c. & \$1, or by mail.

THE TARRANT CO., Chemists, New York

Record of the Week

(Continued from page 102.)

Dedications

WOBURN, MASS., *Montvale*.—Chapel burned a year ago rebuilt at cost of \$2,000. Dedicated Jan. 4, free of debt, with addresses by Rev. Messrs. Wolcott Calkins, S. A. Norton, D. A. Newton and others, and an original hymn by Rev. S. W. Adriance.

Material Improvements

BRISTOL, N. H.—Parsonage repaired in preparation for occupancy of Rev. H. F. Graham.
MILLISOCKET, ME.—New church cleared \$215 at fair.

Happenings

BOSTON, MASS., *Phillips*. The annual New Year's reception which the church always gives to Rev. and Mrs. C. A. Dinsmore was this year also a farewell reception to the associate pastor, Rev. F. H. Epler, and his bride. The handsomely decorated lecture-room was crowded. As Mr. Epler ceases his connection with the church to go to Detroit, a purse of \$126 was presented to him, besides numerous other gifts, to testify to the deep affection in which he is held by the entire

community. Mr. Lloyd G. Davis of Cambridge has been chosen to succeed Mr. Epler.

BROOKLINE, MASS., *Harvard* has received from the selectmen custody of the famous Paul Dudley milestone, which originally stood opposite this site.

BROOKLYN, N. Y., *Plymouth* secured a set of 1,200 individual cups, to be first used at the January communion.

SOUTH BEND, IND., *Central* has decided to change its name to *First*.

WETHERSFIELD, CT., has voted to organize a Men's League "to promote social and religious life."

December Receipts of the A. M. A.

	1901	1902
Donations,	\$17,930.91	\$17,938.37
Estates,	1,964.07	7,908.31
Tuition,	5,453.30	5,303.08
Total,	\$25,348.28	\$30,529.76
3 mos. 1901	\$36,164.34	\$42,184.51
3 mos. 1902	10,883.25	17,481.07
Donations,	11,184.98	11,488.24
Estates,		
Tuition,		
Total,	\$38,902.57	\$71,153.82

The increase in donations is \$9,020.17; in estates for current work, \$6,977.82; and in tuition, \$333.26; total increase, \$12,951.26.

Gifts

CANDOR, N. Y., *First*. From Henry P. Potter, a Kelsey furnace; from Edwin A. Booth, a \$3,000 pipe organ; from Mr. and Mrs. J. W. McCarty, Pilgrim communion set of 160 cups.

LITTLETON, MASS., *Orthodox*. By legacy of Miss Anna M. Manning, \$2,000.

MERTON, N. H. A 1,500-lb. bell, the gift of Dr. Beers, placed in tower on Christmas Day.

No great work is done without drawing on the stock of vital power of the doer of it. Many ministers who are giving their lives to their people are supposed to be living in comparative idleness. One who has lived in most intimate association with Dr. Joseph Parker writes to us: "Parker went much sooner than I thought he would. He had a magnificent constitution, but I think his tremendous preaching took out of him more than we realized and subjected his heart to an immense strain. If he could have lived at all without preaching (which he couldn't), he might have lived to be a hundred."



The SATURDAY EVENING POST

Old Gorgon Graham

Readers of The Saturday Evening Post need no introduction to Old Man Graham. They know him as Pierpont's father and the central figure in Letters from a Self-Made Merchant to His Son. In a new series, by the same author, Old Man Graham delivers more of the business philosophy and shrewd humor that have made him famous.

By F. Hopkinson Smith

A Point of Honor, soon to appear, is an unusually readable tale in which are set forth some of the humors of the French duel.

William Allen White's Washington Papers

The country boasts of three or four political writers as shrewd and clever as Mr. White; but not one of them possesses his fresh, keen humor or his striking, forceful way of saying things. Mr. White will write a weekly Washington letter for the magazine during the winter.

Owen Wister's New Tale

Mr. Wister's next contribution to the magazine introduces the reader to the author's old friends, Mr. Skookum Smith and Mr. Frisco Baldy.

\$1.00 NOW

The Subscription Price is One Dollar a year until February 1st.

\$2

After Feb. 1st. the Subscription Price WILL BE

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA, PA.

A Clearance Sale in the Congregational Bookstore

About 200 books recently received for editorial notice, slightly damaged, prices reduced from one-half to one-third usual figures.

About 500 volumes from all publishers, including some of the most recent publications, slightly shopworn, marked down about one-half, some of them more.

\$1.50 books at 50 cents; \$1.00 books at 15 and 25 cents.

About 200 fine Bibles, Oxford, Nelson, Bagster and others. Odd sizes, discontinued styles, etc., some in the very finest bindings at prices from one-half to one-fourth usual rate. Among them are \$5.00 Bibles for \$1.50; \$3.00 Bibles for \$1.00, etc.

It will pay any one to call and look them over. Among these marked down books are some

GENUINE BARGAINS

The Congregational Bookstore thanks its thousands of patrons who have contributed to the volume of its business during the past year and helped to make its holiday sales the largest in its history, both at Boston and Chicago.

J. H. TEWKSBURY, Business Manager,

14 Beacon St., Boston
4 Wabash Ave., Chicago

Southeastern Connecticut

NORWICH'S NEW PASTOR

Second Church, Norwich, has its ups and downs, being situated down town, and up one of the rocky petals of the Rose of New England. But it believes it has entered upon a long era of prosperity through the installation, Jan. 2, of Dr. Lester L. West. Here again the East summons the West to aid in solving her church problems, as Dr. West was born in Pewaukee, Wis., graduated at Tabor College, Iowa, and Chicago Theological Seminary, while his two pastorates have been in Winona, Minn., and Fort Dodge, Io. The latter he found a strug-



REV. L. L. WEST, D. D.

gling home mission church, and left in flourishing condition after a pastorate of eleven years. Twelve more years at Winona gave him such a hold upon the people that, his health failing somewhat, he was treated to a sabbatical year abroad, spent largely in Paris and Edinburgh.

The installation was marked by harmony and hopefulness for the pastorate just beginning. Dr. West had only to read a paper dealing with his belief and methods of work. Rev. C. A. Northrup, in giving the right hand of fellowship, commented on the strangeness of receiving a pastor from so far. Dr. Pratt gave the charge to the pastor; Dr. S. H. Howe to the people. Dr. West is characterized by a genial manner and unusually strong pulpit work; and enters his first Eastern pastorate in the full vigor of middle life. He is aggressively interested in institutional work, in which he has been associated with Dr. Graham Taylor. F. S. H.

A NOTABLE EDUCATOR

Congregationalism is interested in the resignation of Dr. Robert P. Keep as principal of Norwich Free Academy, standing, as the institution does, for a scholarship broad, thorough and in touch with everyday life. His eighteen years' service in this position has seen the academy grow in membership, while two buildings and several new departments suggest the dignity of a university. The William A. Slater Memorial Building houses the Peck Library, the art school and the museum with its fine collection of plaster casts, paintings and other treasures, besides an assembly hall. A manual training building is equipped for a wide range of industrial education: shop work, drawing, both mechanical and free-hand, printing and domestic science. The printing office does all printing for the academy, and is just completing The Journal of the Journey of Sarah Knight from Boston to Norwich in 1704.

Dr. Keep has had the assistance of an able board of trustees, of whom our own Dr. Lewellyn Pratt is president. This board has entire control of the affairs of the academy, with its endowment now verging upon half a million. The standing of the academy has always been good since its beginning forty-six years ago under Dr. John P. Gulliver; while now, in a country by no means devoid of schools of higher learning, its out-of-town pupils number fifty-five. To this task Dr. Keep has brought the widest scholarship, familiarity with methods not only of this country but of Europe and untiring devotion; as some one expressed it, "He eats, sleeps and lives academy." His resignation will take effect at the end of the school year.

HAPPY GROTON

This church closed the year in a blaze of glory, her new auditorium being lighted for the first time by electricity, while a choir of thirty voices, conducted by the pastor, rendered the cantata, The Coming of the King. This was the first use of electricity in the town, as the plant had not even been handed over to the owners, the current being furnished to the church by courtesy of the contractor.

FELLOWSHIP

The six churches of the southeastern corner of the state are entering with increasing interest upon the fifteenth consecutive season of fellowship meetings. The first meeting was at the "Road Church" in Stonington, the next in Ledyard. There are no officers, no organization, no collections, but "high thoughts" and good speaking on practical subjects. Two of the pastors, by the way, have just returned from trips abroad: A. E. Kinmouth and C. F. Luther.

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Hoarseness, Quinsy, Tonsillitis
Laryngitis and other throat
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By killing the germs that cause these diseases, without injury to the tissue, Hydrozone cures the patient. Sold by Leading Druggists. If not at yours, will send bottle, prepaid, on receipt of 25 cents.

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Flowers are Blooming In California

It's a little hard to realize that right now, while we are burning up our coal pile trying to keep warm, the flowers are blooming and the fruits are ripening and the birds are singing in California. Why not go out there for a few weeks? The trip is very inexpensive—a double berth in our modern tourist sleeping cars Chicago to Los Angeles only costs \$6.00. Our "Personally Conducted" parties leave Chicago and St. Louis every week—find out about them. Write me for particulars TO-DAY. There is no more comfortable, interesting and inexpensive way of going to the Coast.

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Growing Work at Gloucester, Mass.

About a year ago the Home Missionary Society sent Rev. R. M. Taft to the eastern part of Gloucester to look over the ground and see if it would be advisable to attempt new work there. He found in Ward Two 1,000 school children; and near Eastern Avenue a large number of boys and girls not attendants of any Sunday school, many of whose parents did not attend church because of distance. As a result the society gave a grant to build a small chapel, while some of the business men connected with Trinity Congregational Church gave the money needed to purchase the land. The building was dedicated May 15, 1902. A Sunday school of about 100 members was organized and regular services were held at the same time and hour of the other local churches. The need of more room was quickly evident and another grant of a few hundred dollars was made, which, with the aid of Gloucester friends, permitted enlargement of the building, which now seats about 300. The work is constantly growing.

Among recent gifts are a fine piano, presented by Mrs. Louisa Cutter and her son, Mr. Frederick S. Cutter, principal of the Peabody School of Cambridge. A beautiful communion service, given to Belmont Church, Worcester, by Mr. G. Henry Whitcomb as a memorial of his father, the late Deacon David Whitcomb, has now come to Bethany Chapel. The elder Mr. Whitcomb, years ago, at his own expense sent Mr. Taft to Eastern Tennessee to labor among the mountain whites, and both father and son have ever been his good friends.

The building of this chapel, a new departure for our Massachusetts Home Missionary Society, has already proved a success. It is hoped soon to organize a Congregational church.

Aggressive Evangelism

The Boston Evangelical Alliance gathered a large audience at Park Street Church on Monday. Dr. A. C. Dixon presided. Dr. W. H. Albright considered the Individual Element in Evangelism. Be original without being offensively sensational was his message. Dr. L. B. Bates spoke of Evangelism in the Local Church. This he interpreted as meaning the salvation of the people. Ingatherings have come through prayer and the faithful preaching of the truth. The local church needs evangelism for its own sake. There are as many Christians unchurched as are upon its rolls. He suggested that it was worth while to have as much emotion in the churches as Harvard's professors had in the late Yale game. Rev. J. A. Francis—a successor of Dr. A. J. Gordon—emphasized work in the highways and hedges. Irregular means of grace have their distinct mission. Many ministers would be greatly benefited by their use and thousands of men have been reached by such methods when regular agencies have failed.

Dr. C. L. Morgan presented the report of the executive committee and the annual election resulted in the choice of Dr. A. C. Dixon as president; and upon the executive committee are these Congregationalists: Rev. Messrs. W. T. McKee, A. H. Plumb, S. L. Loomis and C. A. Dinsmore.

Dr. John Robertson of Glasgow offered a closing prayer.

The late Archbishop of Canterbury, Dr. Temple, had a creditable part in the return to the custody of the Commonwealth of Massachusetts of the manuscript of William Bradford's History of Plymouth Plantation.

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In and Around Chicago

Dr. Lyman Abbott in Chicago

On Jan. 4 Dr. Abbott began his duties as preacher of the University of Chicago. His subject, Vitality in Religion, was specially adapted to his audience, and was treated in such a way as to secure the rapt attention and approval of his hearers. Dr. Abbott in an address at the Commons Monday evening said that every laboring man ought to join a labor union. On his way to this city Dr. Abbott visited Terre Haute, Ind., where he was pastor from 1860 to 1865, and where he stood valiantly for the cause of the Union when it was not altogether popular in the community.

Dr. Frank H. Foster on Albrecht Ritschl

Dr. Foster, who has been preaching at Warren Avenue Church, last Monday morning gave the Congregational ministers a clear statement of the principles of the late Professor Ritschl and an estimate of their value. Dr. Foster had a personal acquaintance with the famous teacher and has carefully studied his life as written by his son. While freely admitting the service which Professor Ritschl rendered the study of history and even the study of theology, Dr. Foster criticised him for his agnostic attitude toward many important doctrines, and for failing, as he thinks, to state the whole truth about some matters which ought not to be left in doubt. His estimate of the man was favorable on the whole, although Dr. Foster thinks that the service he rendered in Germany is not needed in this country.

Another College Helped

Pomona College, California, has secured pledges for the payment of its debt and for this reason Dr. Pearsons gives it \$50,000. This gift gratifies the friends of the college, who have strained every nerve to remove obligations almost crippling, and will enable the college to do the work called for in Southern California. Another \$100,000 is much needed.

Episcopalian Aggressiveness

The immense audience at the Auditorium, Jan. 8, and the enthusiasm with which it responded to appeals to engage in missionary work at home and in foreign lands, make it clear that the Episcopalians of Chicago are ready to do their part in evangelizing the world. A choir of 1,000 voices representing the choirs of twenty-six churches, led by Mr.

Smedley of the St. James Church, sang the Hallelujah Chorus. Judge Jesse Holdom presided. The speakers were Bishop McClaren, Dr. James Stone, Rev. C. S. Partridge, missionary bishop of Japan, and Bishop Anderson, assistant bishop of the diocese of Chicago. The fact was emphasized that the growth of the church in Chicago is not keeping pace with increase in the population. It was said that twelve churches are now worshipping in hired halls, unable to secure houses of their own. Undoubtedly Bishop McClaren was right in saying that the meeting marks an epoch in Episcopalian history in Chicago and perhaps in the United States.

In Memoriam

Tuesday evening, Dec. 30, the congregation of South Chicago Church dedicated a beautiful organ, which they have paid for out of small incomes, in memory of Mrs. Carrie Bird, their pastor's wife, who died a little more than a year ago, and who gave her life to the people of that community. The organ is a valuable one, and under the skillful touch of Professor Middelshulte its power was manifest. Mr. Bird's congregation is made up of working people who are intensely fond of music, and who have hitherto made singing a prominent feature in their worship. The organ was secured at their suggestion and will be the more prized because they have themselves paid for it.

Medals for Bravery

Sunday morning Dr. Gunsaulus awarded four medals, the gift of Mr. Henry E. Weaver, for deeds of heroism. Ethel Barker of Evanston, fourteen years old, saved the lives of two hundred school children by her coolness and prudence in a fire panic. Oscar Armstrong, a sailor, received a gold medal for saving two women from drowning in the river near Clark Street Bridge. Thomas Filek, a tillerman on a fire truck, saved the lives of his comrades when the truck was shattered by a train on Western Avenue and Officer Ford received an extra medal for rescuing three boys who had drifted out into the lake in a boat without oars. Interest was deep, not only in seeing the persons who had apparently never thought their deeds were anything extraordinary, but in listening to Dr. Gunsaulus, who did not fail to take advantage of the occasion to impress lessons of valor on his audience, or to commend those who had so willingly risked their lives for others.

Chicago, Jan. 10.

FRANKLIN.

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

We acknowledge gratefully these generous contributions to our fund for sending *The Congregationalist* to home missionary pastors who need and appreciate but cannot afford to pay for the paper. We have more applications than we can begin to fill, and for every dollar contributed *The Congregationalist* surrenders the same amount on its regular subscription rate. We wish we had, also, twenty-five dollars to admit of sending the paper to libraries and reading-rooms in connection with missionary schools and colleges.

C. H. E.	\$5.00
Class 25, Pilgrim Church, Providence, R. I.	3.00
A. A. Sweet, Newton, Mass.	3.00
Mrs. Richard Scoles, Leverett, Mass.	3.00
Mrs. E. W. Chaffee, Moodus, Ct.	3.00
A. E. Dean, Berkley, Mass.	2.00
Miss M. B. Sweetland, Chicopee Falls, Mass.	2.00
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Miss M. A. Nye, North Falmouth, Mass.	2.00
A. Friend, Peabody, Mass.	2.00
Mrs. J. J. Abbott, Whitinsville, Mass.	2.00
Mrs. S. J. Sinclair, Stratham, N. H.	2.00
E. B. Blanchard, Brookfield, Mass.	2.00
J. Tolles, West Haven, Ct.	2.00
W. H. Edwards, Watertown, Mass.	2.00
Miss A. M. Gage, North Cambridge, Mass.	1.50

If we are to keep our reason, our reason must keep us.—Horace Bushnell.

THE RIGHT THING.

A New Catarrh Cure, which is Rapidly Coming to the Front.



For several years, Eucalyptol, Guaiacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given separately and only very recently an ingenious chemist succeeded in combining them, together with other antiseptics, into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets and it has met with remarkable success in the cure of nasal catarrh, bronchial and throat catarrh and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time, last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50 cent box of Stuart's Catarrh Tablets and am glad to say that they have done wonders for me and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. Geo. J. Casanova of Hotel Griffon, West 9th Street, New York City, writes: "I have commenced using Stuart's Catarrh Tablets and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburg advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat or stomach.

He claims they are far superior to in halers, salves, lotions or powder, and are much more convenient and pleasant to take and are so harmless that little children take them with benefit as they contain no opiate, cocaine or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size package and they are probably the safest and most reliable cure for any form of catarrh.

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TYPHOID and MALARIAL
FEVERS.**

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AND SO

She Found How the Coffee Habit Could Be Easily Left Off.

"My husband had coffee dyspepsia for a number of years," writes a lady from Dundee, N. Y. "Coffee did not agree with him, as it soured on his stomach, and he decided to stop it."

We felt the need of some warm drink and tried several things, but were soon tired of them. Finally a friend told me of the good Postum Food Coffee had done her family, and I ordered a package from the grocer.

We have used it for three years with splendid results. It agrees perfectly with his stomach and dyspepsia has entirely left him. I find in talking to people who have used Postum and did not like it that the reason is that they do not let it boil long enough. When prepared according to directions, it makes a beautiful, clear, golden brown beverage like the highest grade of coffee in color.

We let the children have Postum every morning and it agrees with them nicely and they thrive on it. I am sure that if every one using coffee would change to Postum that the percentage of invalids would be far less than it is at present." Name given by Postum Co., Battle Creek, Mich.

It is easy to change from coffee to Postum and the benefit is sure and quick, for Postum is composed only of the grains intended by Nature for man's subsistence and it goes to work in Nature's way to correct the disorders caused by coffee and rebuild the broken down blood and nerve cells. A ten days' trial of Postum will prove this to the most skeptical.

In and Around Boston

The Coal Scarcity and the Poor

Like other charitable agencies, the Boston City Missionary Society is making unusual exertions to meet the privation and suffering caused among the poorer classes by the high price of fuel. Its twenty visitors are finding constantly cases of destitution, and thus far they have been able to secure, though at a high cost, sufficient coal to meet the demands, having distributed over a thousand dollars' worth already. Not infrequently children are put to bed that they may not suffer from the cold, and when it is remembered how loosely built are many of the tenements in which many of the poor live, how scantily clothed they are, and how their huddling together in one room tends to breed disease, the disastrous and far-reaching effects of the present situation are more easily appreciated. Families which have been able to purchase their own coal in small quantities from the wagons sent out by the relief committee have probably drawn upon their resources and, indeed, deprived themselves of food and clothes in order to keep themselves and their children warm.

Not only money for fuel can be wisely expended, but warm blankets are equally needed. The other day a gentleman sent twenty pairs to the office of the society at eleven o'clock in the morning, and that very evening they were making people comfortable in twenty homes. The intimate acquaintance of the missionaries with the deserving poor makes them wise almoners of charity.

The Settlements and the Coal Famine

The social settlements of Boston have had their worth tested during the past few weeks as never before, and they have risen finely to the test. Their testimony as to the generosity and "gentle deeds" of the suffering poor is most touching when read. Thus:

A man in need of work had been asked to come and help fill the bags and deliver them, on the Sunday after the storm. When night came and he was paid for his hard day's work he handed back some of the small coins. "Fifteen cents an hour is all I get when I'm doin' this for my boss. He's makin' money out o' this, but youse ain't makin' a cent; I see that. Youse is doin' a heap o' good, an' I couldn't take the extra pay."

The Federation of Men's Organizations

A movement which promises much to the churches was quietly inaugurated Jan. 5, at the Congregational House, in the Interdenominational Federation of Men's Organizations of New England. Fifteen years ago there was practically no organized attempt to interest men in the local church; today nearly every progressive church has a men's organization. Undoubtedly 50,000 men are thus banded together in the churches of New England. These organizations, varied in scope, aim and design, with denominational, interdenominational and national development in some cases, have never affiliated except in the most general way. The federation unites them all for exchange of ideas, comparison of methods, acquaintance and mutual advantage, and also "to promote the moral, social, temporal and spiritual welfare of men." The advantages of such an organization are apparent. Constitution and by-laws were adopted and these well-known leaders in work for men were elected as officers: president, Milton E. Daniels of Northampton; vice-presidents, Dr. W. A. Albright, Dorchester, and Rev. W. I. Shattuck, Easthampton; secretary, Rev. W. T. Beale, Dorchester; treasurer, J. H. King, Dorchester; executive committee, Rev. Messrs. Lawrence Phelps, E. H. Rudd, E. N. Hardy and Mr. W. H. Sperry. The by-laws provide for three meetings a year.

A Rich Course of Lectures

On successive Thursdays until March 19, at 4.30 P. M., the First Church (Unitarian) will be

thrown open to those who care to hear a fine course of lectures arranged for by Pres. Samuel Eliot of the American Unitarian Association and paid for by an unnamed donor. The general theme is The Pioneers of Religious Liberty in America, and last week Mr. E. D. Mead told of William Brewster and the Independents. Later President Faunce of Brown University will lecture on Roger Williams, Prof. Williston Walker on Thomas Hooker, Rev. Thomas R. Slicer on Thomas Jefferson, Prof. W. W. Fenn on William E. Channing, Rev. Dr. Gladden on Horace Bushnell and Prof. F. G. Peabody on Ralph Waldo Emerson. Other men to be appraised are William Penn, Hosea Ballou, Theodore Parker and Phillips Brooks. A fine musical program precedes the lecture.

Praying for the Home Land

On Saturday of the Week of Prayer it is the custom of the Woman's Home Missionary Association to hold a devotional meeting. This year the service seemed to be touched with the old-fashioned revival flame. Many of those who participated are leaders in woman's clubs. Their graceful speech, their gentleness, the fine three-part singing were no more conspicuous than the spiritual fervor.

Mrs. William H. Blodgett, president of the association, led the meeting, and after helpful remarks asked for tidings from the work of the Church Building Society and the Sunday School and Publishing Society. A sheaf of interesting letters and of bits of information had been gathered by the corresponding secretaries, Mrs. B. F. Hamilton and Miss C. R. Vose. The health of the laborers was made the subject of tender prayer. The unity of the five societies doing work in the home land and the diversity of their operations were beautifully exhibited in this meeting as each cause was given a little service of its own.

H.

The Church Prayer Meeting

Topic, Jan. 18-24. The Son of God. (And in Jesus Christ his only Son.)

Who sent him into the world? Gal. 4: 4, 5. How did he come into the world? Rom. 1: 3, 4. What does he represent to the world? John 1: 14. How did his coming differ from that of others? Col. 1: 15-17. What does the incarnation mean to me? John 3: 16; Gal. 4: 6, 7.

[For prayer meeting editorial see page 85.]

There are 140 or 150 languages spoken in India, into forty-four of which the Bible, in whole or in part, has been translated.

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1 Turkish, 10-1x6-7	53.00	39.95
1 Turkish, 8-2x5-2	35.00	25.00
Turkish, 8-8x6-1	45.00	32.00
Turkish, 9-9x6-0	49.00	35.00
Turkish, 9-0x6-6	49.00	35.00
Turkish, 9-10x5-9	48.00	35.00
Turkish, 13-0x8-9	89.00	68.50
Turkish, 9-0x8-4	59.00	45.00
Turkish, 14-1x11-0	130.00	95.00
Turkish, 12-8x9-3	93.00	70.00
Turkish, 12-3x8-7	83.00	63.00
Turkish, 11-2x9-2	79.00	62.00
Persian, 11-8x9-3	150.00	110.00
Persian, 13-2x9-1	160.00	127.00
Persian, 13-3x9-8	175.00	130.00
Persian, 13-9x10-5	200.00	147.00
Kerman, 11-0x8-6	120.00	90.00
Kerman, 12-0x9-0	145.00	107.00
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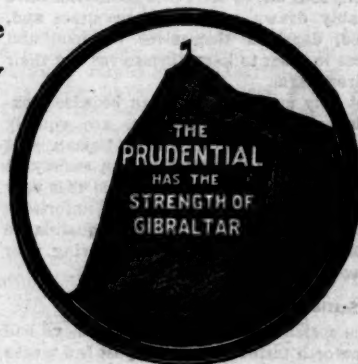
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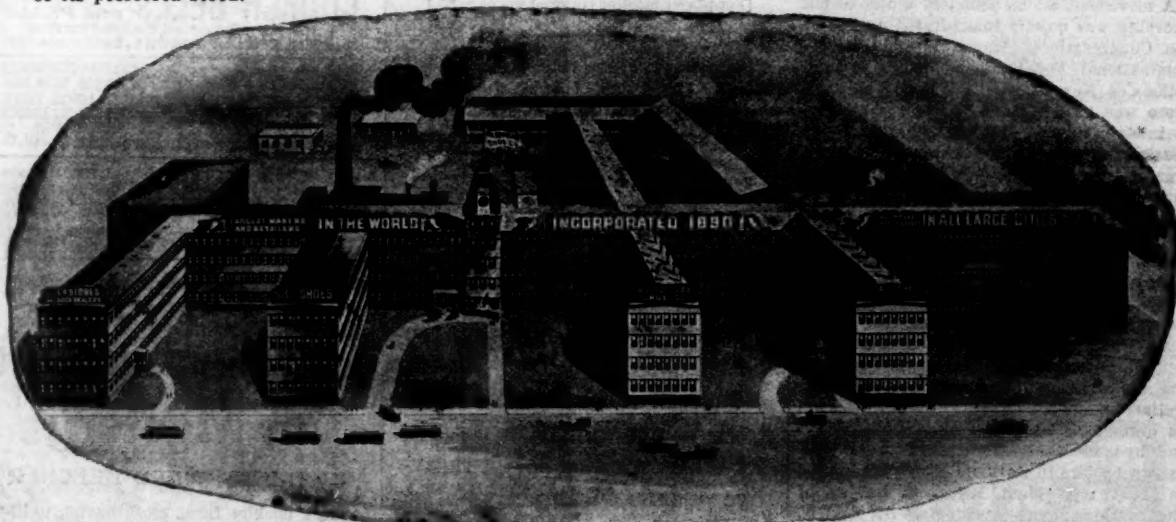


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If you have money in the bank drawing little or no interest, here is your opportunity. For twenty three years this business has not failed to pay more than 7 per cent. on every dollar invested. This preferred stock is as safe an investment as the bank that now holds your money, and it pays double the dividends of other investments of similar soundness. This stock will not remain long unsold and promptness is therefore necessary.

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